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PRELACY AND PARITY,

DISCUSSED

IN SEVERAL LECTURES;

COMPRISING

A REVIEW OF REV. LLOYD WINDSOR'S ARGUMENT ON THE
MINISTERIAL COMMISSION.

BY

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||

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ERRATA.

On page 10, fifth line from bottom, for *Markrun* read *Markum*.

Page 29, twelfth line from top, for *professed* read *possessed*.

Page 40, last line, for *they* read *this*.

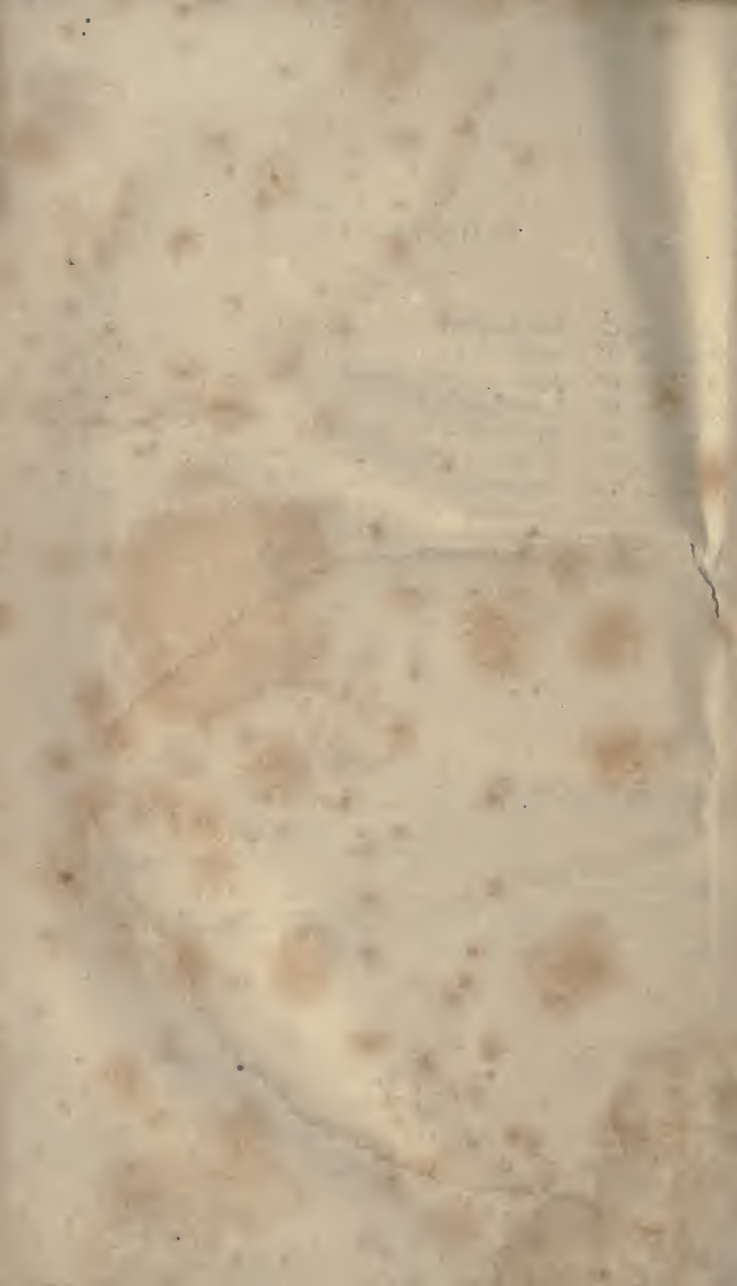
Page 43, eighth line from top, between *word* and *seems*, insert "*them*."

Page 58, fifteenth line from top, for *divine* read *diverse*.

Page 74, sixth line from bottom, insert between *any* and *His*,—That they ruled is admitted by our author.

Page 80, fifth line from top, for *imperial* read *inspired*.

Besides these, there are a few minor mistakes, two or three of which extend to single letters in Greek words, but they are so obvious that the reader will at once perceive and correct them for himself.




TO THE READER.

IN giving to the public the following Lectures, the Author has yielded to the earnest solicitation of his people, for whose special benefit they were prepared and delivered. The circumstances which made it necessary for him to enter upon the discussion are sufficiently explained in the introductory discourse. In the course of his argument he has not scrupled to avail himself of all the aid he could gather from the most prominent authors upon the same subject; such as Miller, Barnes, Smyth, Powell, Duffield, &c. He flatters himself that the argument is compressed into a much smaller compass in the present volume, than it can elsewhere be found; while yet nothing material to a correct understanding of the whole subject is omitted.

There is one point to which he would call the special attention of the reader. Writers upon the same side of this subject with himself, have divided the Apostolic office into two parts, viz., that which was extraordinary and temporary, and that which was ordinary and perpetual. The former part of this office, they tell us, has long since passed away; while the latter continues in the person of every gospel minister. By thus dividing the same office into parts so entirely *distinct* and *distinguished* from each other, they have, to many minds, darkened the whole subject, and given our opponents a decided advantage. The author of the subsequent Lectures has endeavored to prove that the Apostleship is an office entirely distinct from the pres-

byterate; and that the two have no necessary connection with each other : that the Apostles were made Presbyters some time *after* they received the Apostleship ; and that the ministerial commission had nothing to do with appointment to Apostleship—but that Christ gave it to his disciples simply as Presbyters. If these positions can be maintained, they render the whole argument very plain and simple, and bring it within the comprehension of every reflecting mind. How far the author has succeeded in his argument is left to the judgment of an impartial public.

Lockport, Nov. 1, 1843.



LECTURE I.

INTRODUCTION.

JOB xxxii. 10.—“I also will show mine opinion.”

CONTROVERSY, in itself considered, and especially about *mere externals*, is a thing to be lamented in the church of God. But there are times when men are unavoidably placed upon the defensive; when, to keep silence would be weak not only, but culpable in the *extreme*. We, my brethren, have arrived at such a crisis in our history; and I am reluctantly compelled; by the force of circumstances, to enter upon a series of Lectures in defence of the ministry, the ordinances, and the government of our church, in opposition to the exclusive claims set up by a portion of the Episcopal communion. I said “*reluctantly compelled*”—not because I have any fears as to the result of such a controversy,—but because it would be much more consonant with my feelings to preach repentance towards God and faith in the Lord Jesus Christ; thus endeavouring to benefit the heart, and cultivate the Christian graces, than to be contending about the beauty and order of that *external* drapery which Christ has thrown over his church. I said “*by a portion of the Episcopal communion*”—because the Episcopal church in England, and, to a greater or less extent, in this country, has ever been divided into three distinct classes upon this subject; of which the “exclusive right” class are (or, if they are not now, have been until very lately) by far the smallest. The first class are those who believe that the New Testament does not prescribe any particular form of government as binding upon the church; but that it

was left with her members to adopt such a form as they, under all the circumstances of the case, should deem most expedient. They prefer Episcopacy because they believe it to be the most perfect form of government; but they deny that it has been established *jure divino*. Among this class we find the names of Archbishops Cranmer, Grindal, Whitgift, and Tillotson; Bishops Leighton, Jewel, Reynolds, Burnet, and Croft; Doctors Whittaker and Stillingfleet, and a multitude of others too numerous to mention. The second class are those who believe that Episcopacy was sanctioned by the Apostles, and that *it is necessary to the perfection* of the church, but deny that it is necessary to her *existence*: and they acknowledge other *evangelical* denominations to be *true churches*, although deprived of the perfect polity preferred and adopted by the apostles. We find numbered with this class, among many other distinguished names, Archbishops Usher and Wake: Bishops Hall, Dounham, Bancroft, Andrews, Forbes, Chillingworth, Hoadly, &c. The third class comprises those who, following the illustrious example of the papal hierarchy, unchurch everybody but themselves, and thunder out their bull of excommunication against the ministry and ordinances of every other denomination, declaring them *invalid* and of *no effect*. We are gratified to be able to state, for the honor of the Episcopal church, that this third class has, from the Reformation until very lately, been comparatively small. How the matter stands at present, we are unable definitely to say; we trust they are still in the minority, although we have reason to fear that they are on the increase.

To show that this is not a mistaken statement, let a few quotations from Episcopal writers suffice. The unhappy Charles I., when urged to consent to a proposed act of Parliament for abolishing Episcopacy, wrote upon the subject to his tried Episcopal friends and counsellors—Lord Jermyn, Lord Culpepper, and Mr. Ashburnham—as follows:

“ Show me any precedent wherever Presbyterial government and regal was together without perpetual rebellions ; which was the cause that necessitated the king my father to change that government in Scotland. And even in France, where they are upon tolerance, (which in likelihood should cause moderation,) did they ever sit still so long as they had power to rebel ? And it cannot be otherwise ; for the ground of their doctrine is *anti-monarchical*. I will say, without hyperbole, that there was not a wiser man since Solomon than he who said, ‘ *no Bishop, no King.* ’ ” His majesty likewise stated that to consent to the proposed abolition was against his “ *conscience.* ” To all of which they reply—“ If, by *conscience*, your meaning is, that you are obliged to do all in your power to support and maintain the functions of Bishops, as that which is the most ancient, reverend, and pious government of the church, we fully and heartily concur with you therein. But if, by *conscience* is intended to assert that Episcopacy is *jure divino exclusive*, whereby no Protestant (or rather Christian) church can be acknowledged for such without a bishop, we must, therein, crave leave *wholly to differ*. And if we be not in error, we are in good company ; there not being (as we have cause to believe) *six persons of the Protestant religion of the other opinion*. Thus much we can add, that, at the treaty of Uxbridge, none of your divines then present (though much provoked thereunto) would maintain that (we might say *uncharitable*) opinion ; no, not privately among your commissioners.” It is worthy of remark, that these counsellors of King Charles were entirely opposed to the abolition of Episcopacy, and in favor of maintaining the functions of the bishops, as “ the most ancient, reverend, and pious government of the church ; ” still, they did not hold, and they had reason to believe that there were “ *not six persons of the Protestant religion,* ” who held that Episcopacy was “ *jure divino exclusive,* ” in such a sense that no Protestant

denomination without bishops could be called a church. This uncharitable sentiment, for themselves and the whole English church, they entirely repudiate. Bishop Hall, an eminent English prelate who flourished about the middle of the seventeenth century, and who did as much as any other man of that age to advance the cause of Episcopacy, published a work which he called *Irenicum*, (or *Peacemaker*,) from which we extract the following passage: "Blessed be God, there is no difference, in any essential point, between the church of England, and her sister-reformed churches. We unite in every article of Christian doctrine, without the least variation, as full and absolute agreement between their public confessions and ours testifies. The only difference between us consists in our mode of constituting the external ministry; and even with respect to this, we are of one mind, because we *all profess to believe* that it is not an *essential* of the church, (though, in the opinion of many, it is a matter of importance to her well-being;) and we all retain a respectful and friendly opinion of each other, not seeing any reason why so *small a disagreement* should produce any alienation of affection among us."

In a pamphlet recently published in this village, entitled "An inquiry into the ministerial commission, by Rev. Lloyd Windsor, M. A.," (to which pamphlet, as we proceed, we shall now and then pay our respects,) we find a long catalogue of Popes and Bishops, through which the author pretends to trace a regular succession of Apostles, from the Apostles Peter and Paul to Apostle White of Pennsylvania; who, it would seem from the author's showing, was the first Apostle to the Gentiles beyond the *Great Waters*: for in 1787, William Markrun, the arch-Apostle of York, in connection with other Apostles of the Episcopal church, constituted this William White apostle of Pennsylvania. Now, as he was the father of the Episcopal church in the United States, and the medium through which they trace their

Apostolic succession up to the churches of the seven-hilled city, his opinions should have great weight with the sons of the prelacy. This same Bishop White published a pamphlet, entitled "The Case of the Episcopal Church in the United States considered," from which we extract the following: "Now if even those who hold Episcopacy to be of divine right conceive the obligation to it not to be binding, when that idea would be destructive of public worship; much more must they think so, who indeed venerate and prefer that form as the most ancient and eligible, but *without any idea of divine right in the case*. This the author believes to be the sentiment of the *great body* of Episcopalians in America; in which respect, they have in their favor *unquestionably* the sense of the church of England; and, as he believes, the opinions of her most *distinguished prelates* for *piety, virtue, and abilities*." We see from this extract,

1. That in the days of Bishop White, those who believed in the *divine right* of *Episcopacy* did not consider it absolutely necessary to the existence of a church; they CONCEIVED THE OBLIGATION OF IT NOT TO BE BINDING WHEN THAT IDEA WOULD BE DESTRUCTIVE OF PUBLIC WORSHIP."

2. That, much as Bishop White venerated Episcopacy, *he did not believe in its divine right*.

3. That the great body of Episcopalians in America were of the same opinion; and,

4. That this was the sense of the English church, sustained by her *most distinguished prelates*.

With Episcopalians of this stamp we have no controversy. We love them as brethren, and are more than willing that they should enjoy the form of government which they so much venerate. It is not the Episcopal church against which we contend: it is not their form of government, their liturgy, their creed. To be sure we think them all, in many

respects, defective ; but if others prefer them, we are entirely willing they should adopt them ; and we hail them as members of the same spiritual family with us, belonging to the same body of Christ, which is the church. But when the sons of the Hierarchy come out with their exclusive claims—their *jure divino exclusive* opinions—when they profess to be the only true church, and to possess the only valid ministry and ordinances—when they unchurch every Protestant denomination but their own, calling their pastors unordained, and their sacraments unauthorized—when they arrogate to themselves all correct understanding of this subject—when they attribute the opinions of their brethren who differ from them to *prejudice* and *ignorance*, and, in effect, say to the world, “WE ARE THE PEOPLE, AND WISDOM WILL DIE WITH US”—when, not satisfied with preaching these doctrines week after week and month after month, they give them to the community in pamphlets—and when, illy at ease to have these pamphlets find their way into the bosom of families from respectable bookstores, they cause them TO BE HAWKED FROM DOOR TO DOOR IN BASKETS—then, we think that for us to keep silence on the subject would be an unpardonable omission of duty. Certainly our brethren of the Episcopal church cannot blame us, if, under such circumstances, we should review their *exclusive* claims with some degree of severity—if we should defend, with somewhat of a heavy hand, our OWN ECCLESIASTICAL EXISTENCE.

We have just received, through the columns of the Episcopal Recorder, some remarks of the venerable Dr. Milnor, Rector of St. George’s Church, New-York city, against the influence of the Oxford Tracts and other publications of the same school, which go to show that, in his opinion, the increase of the exclusive doctrines of high church Episcopalians is to be attributed, in a great measure, to those publications. “That those tracts,” says he, “have been the

means of corrupting the faith of many, and of leading some, for the sake of consistency, to abjure the reformed faith and to unite themselves with the church of Rome, is an unquestioned fact; and that they have led members still in communion to promulgate opinions which, a few years ago, would have identified them with the adherents of that corrupt church, is equally true.” What those opinions are which are taught at Oxford and imbibed by a portion of the Episcopal church, and which, in the view of Dr. Milnor at least, would have identified their adherents with the Papal church, had they been promulgated a few years ago, we learn from the following extract. “When I can bring my mind to believe that, instead of taking my Bible as the guide of my path, I should dishonor the best of Heaven’s gifts by admitting tradition to a coequal rank—when I can be persuaded that there is a dread obscurity in Scripture, even in the fundamentals of Christian faith, that renders indispensable the aid of such an adjunct in the discovery of truth—when my charity so fails that I can consign my fellow-Christians of other names, whatever the strength of their faith in Christ and the holiness of their lives, to the *uncovenanted mercies of God*, because of their not belonging to a church governed by bishops consecrated by succession from the Apostles—when I dare assert that that order is requisite not only to the perfection and completeness of a Christian church, but also to its very existence—when I am convinced that I must ascribe exclusively to the apostolic commission the derivation of the grace of the Spirit and our mystical communion with Christ, to believe, in truth, that the sacraments of the church are the only channels whereby the gifts of the Holy Spirit are conveyed to man—when I can see that there is an actual sacrament in the Eucharist, and that the Redeemer is really and essentially present in his natural body and blood, in that sacrament,” &c. * * * * *

“When I can make these admissions and subscribe to these

sentiments, I may join the ranks of the men of Oxford." In this extract the following things are noticeable :

1. It contains a list of those sentiments which have been embraced by a portion of the Episcopal church, under the influence of Oxford publications.

2. Among these sentiments we find that against which we are at present contending, viz., that *which consigns "fellow-Christians of other names, whatever the strength of their faith in Christ and the holiness of their lives, to the uncovenanted mercies of God, because of their not belonging to a church governed by bishops consecrated by succession from the Apostles"*—which "*dares assert that that order is requisite not only to the completeness and perfection of a Christian church, but also to its very existence.*"

3. That in the opinion of the venerable Doctor Milnor, (and we suspect of many other Episcopal doctors,) this is one of the sentiments which, "*a few years ago, would have identified its adherents with the corrupt church of Rome.*"

The truth is, High Church Episcopacy is fast verging towards Oxford, and Oxford is more than half way on her journey to the *Italian capital*. When we read, in one of the principal and recent publications of the Oxford school, such sentences as these—"We cannot stand where we are; we must either go backwards or forwards, and it will surely be the latter:"—"It is absolutely necessary to the consistency of the system which we are laboring to restore, that truths should be clearly stated which as yet have been but intimated, and others developed which are now but in the germ; and as we go on we must recede more and more from the principles, if any there be, of the English Reformation"—I say, when we read such sentences as these in their leading and recent tracts, we cannot close our eyes to the fact that that portion of the Episcopal church, with the feelings of a homesick daughter, is rushing to the embrace of her Papal mother.

In controversy it is necessary, in order to be clearly understood, that we define with precision and perspicuity the things about which we contend, and the principles which we shall endeavor to establish. In order to this, the first inquiry which meets the mind is—What is Episcopacy? This term is derived from the Greek word *Επισκοπος*, which signifies an overseer, a bishop. It has come to designate those religious denominations which are governed by diocesan bishops. These—omitting to notice the Greek church—may be divided into the Episcopal Papal, and Episcopal Protestant. The Episcopal Protestant church is the established church of Great Britain. The King or Queen is the supreme head on earth of the English church. This no one will doubt who has ever read the history of the English reformation, or the statutes of Parliament upon the subject, or Sir William Blackstone's inimitable Commentary upon English law. Queen Victoria is at present the *supreme head on earth of the English church*. Next to this royal lady we find two archbishops; next to them comes a line of bishops; next, archdeacons; then presbyters; and then deacons. So that, in the English Episcopal church, besides her supreme earthly head, there are five orders or *distinctions* of clergy. Episcopalians in this country have concluded to dispense with a king for their *supreme head*—it not being very convenient to find one. They have likewise taken down the lofty *arches* in their magnificent Episcopal temple—such as *archbishops* and *archdeacons*, and have adopted the more simple form of the threefold ministry, as it is sometimes called. By the canons of the Episcopal church, at least three bishops are necessary to ordain a bishop. Presbyters have nothing to do with the ordination of bishops. Presbyters are ordained by the bishop of the diocese to which they belong; the presbyters who are present placing their hands upon the candidate's head by way of consent. Deacons are ordained by the bishop alone.

Bishops may preach, baptize, and administer the sacraments. The duties peculiar to a bishop are confirmation, ordination, and supreme ecclesiastical rule, within the bounds of his own diocese. The duties of a priest, or presbyter, are to preach, baptize, administer the holy eucharist, and superintend the affairs of his own particular charge, subject in all things to his bishop. The duties of a deacon are to preach, and, if necessary, to baptize; to which is nominally added a sort of superintendence of the charities for the poor. I am thus explicit in describing these several offices and their respective duties, to prevent continual explanations in the progress of this discussion.

Presbytery is a term derived from the Greek word *Πρεσβύτερος*, which signifies an old man—an elder. Presbyter is used to designate a minister, or pastor, of a church—and Presbytery is the name applied to a council of such ministers met as equals in office to transact business for the churches over which they preside. Hence this term is used to designate all those denominations of Christians who believe in the parity, or official equality of the clergy. The main points of difference between *presbytery* and *jure divino* Episcopacy, are the following :

1. Episcopacy holds that the Apostolic office is a permanent office in the church, and that diocesan bishops are nothing less than apostles, the succession of the college of apostles who were about our Lord Jesus Christ. Presbytery holds that the apostolic office was limited and extraordinary; that there never were but twelve apostles at the same time; that they never had successors; that when they died the office of apostle ceased.

2. Episcopacy holds that the commission given by Christ to his disciples, just before he ascended to heaven, to preach, baptize, and govern the church, was given to them *as apostles*, and is to be continued in the line of apostles to the end of time; and that, if there is a single link defective or want-

ing in the chain of succession, it invalidates the commission and nullifies the ordinances. Presbytery holds that this commission was given to the disciples *as presbyters*, and not as apostles, and that it is handed down to the church in the line of presbyters, or simple pastors, and not in that of apostles; it likewise holds that if, by any means, there should be a flaw in the succession, it would not invalidate the commission; that every one who enters the ministry should be called immediately by Christ, through the Spirit, which call is indicated to him by the state of his mind, and the providences of God concerning him. The question whether he has been so called to the ministry is finally to be decided by the church, through her presbyters, and the act of ordination is the public announcement of that decision, and the consecration of the candidate, in a most solemn manner, for the work to which he has been called by his Lord and Master.

3. Episcopacy holds that there were instituted by Christ and his apostles three orders of the ministry, viz., bishops, presbyters, and deacons. Presbytery holds that there never was but one order of permanent ministers instituted by divine authority in the church; that that order is presbyters, or, as they are frequently called, bishops. In the opinion of Presbytery, there are, besides preaching presbyters, a bench of ruling presbyters or elders, whose sole business is to attend to the government of the church. Hence, the distinction made in Scripture between the elders who *rule well* and those who *labor* in word and *doctrine*. It is not the duty of deacons to preach and baptize; they were appointed solely to serve tables—to superintend the temporalities of the church and attend to the wants of the poor. To give a more full view of the sentiments of Presbytery on the subject of church officers, we would refer to Ephesians iv. 11, “And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers,” in connection with

1 Cor. xii. 28—"And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then, gifts of healing; helps; governments; diversities of tongues." It would seem from these passages that the officers in the early New Testament church were apostles, prophets, evangelists, pastors and teachers, governments, helps. Presbytery supposes the three, viz., apostles, prophets, and evangelists, were extraordinary officers, who have long since ceased to exist. Pastors and teachers are nothing more than preaching presbyters, or elders who labor in word and doctrine; governments are ruling elders, or those whose whole duty it is to attend to the government or rule of the church; helps are deacons, or those officers who are to attend to the temporalities of the church. Here, then, are stated, as plainly as I am able to state them, the leading matters of dispute between Presbytery and Episcopacy. Both appeal to the Bible and to the testimony of the early fathers in support of their favorite theories. In unfolding this whole subject, I intend to be as brief as is consistent. The Lord grant that the undertaking may result in good to the churches, for his name's sake.



LECTURE II.

APOSTLESHIP.

LUKE vi. 13-16.—“And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot which also was the traitor.”

MARK iii. 13-15.—“And he goeth up into a mountain, and call-eth unto him whom he would; and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.”

OUR subject for this evening is the *Apostleship*. The difference between Episcopacy and Presbytery upon this subject was stated in a previous lecture as follows:—Episcopacy holds that the Apostolic office is a permanent office in the church; and that diocesan bishops are nothing less than Apostles—the successors of the college of Apostles who were about the person of our Lord Jesus Christ. Presbytery holds that the Apostolic office was limited and extraordinary; that there never were but twelve Apostles at the same time; that these twelve never had successors, but that, when they died, the office of Apostle ceased.

In unfolding the argument upon this subject, it is necessary, at the outset, that we understand the true meaning of the term Apostle. It comes from the Greek *Αποστολος*, which signifies one sent with a message—a messenger; and when the message is of a spiritual nature, it has very much the same import with our word *missionary*. In this general

sense it is frequently used in the New Testament, of which we have a most striking example in John xiii. 16: "Verily I say unto you, the servant is not greater than his Lord, neither is he that is sent (*αποστολος*) greater than he that sent him." Wherever this term, in its general signification, is applied to individuals, it always has reference to some particular mission upon which they are about to enter, or which they have already undertaken, or which has been accomplished by them. Thus, in this general sense, Paul and Barnabas, in Acts xiv. 14, are called Apostles or missionaries, with reference to the special mission they were then performing—"Which when the Apostles Barnabas and Paul heard of, they rent their clothes, and ran in among the people, crying out," &c. Any impartial reader will at once perceive that the term *αποστολοι* is here used in its general signification, with reference to the special mission which they were then performing at the command of the Holy Ghost, as related in the second, third, and fourth verses of chapter thirteenth. In 2 Cor. viii. 23, we find *Αποστολοι* translated in our Bible "*messengers*." "Whether any inquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be inquired of, they are (*αποστολοι*) the messengers of the churches, and the glory of Christ." The correctness of this translation will not be doubted by any unprejudiced mind who will take the pains to examine the context; for it is most evident that the term is here used with reference to the fact, that these brethren were selected by the churches to travel with the Apostle, and were sent by him, in connection with Titus, with a special ambassadorship to the Corinthian church. The same use is made of this word in Philippians ii. 25: "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor and fellow-soldier, but your messenger, (*αποστολον*), and he that ministered to my wants." So also in 1 Thessalonians ii. 6: "Nor of men sought we glory,

neither of you, nor yet of others, when we might have been burdensome as the *Apostles of Christ*." Here it will be seen, by reference to the first verse of this Epistle, that Paul, and Sylvanus, and Timotheus, are the persons who sent this epistle to the Thessalonian church; and in the verse just quoted, they denominate themselves "*Apostles of Christ*." But any candid reader will at once perceive that this term is here used in the general sense of *messengers* or *missionaries*; for they had, a short time previous, completed a mission among that church, which mission is the subject of discourse in the chapter from which this passage is quoted. The Thessalonians are reminded that, while they labored with them, they supported themselves, working with their own hands: [this they were not bound to do; for, as the *Apostles* (or missionaries) of Christ, who bore a message from him, and labored among them in his name, they might, had they thought proper, have claimed a support at their hands. We might quote other passages where this term is used in a similar manner, but these are sufficient for our present purpose. It is so clearly impossible to deny this general signification of *αποστολος*, that the author of "The Inquiry" concedes that it is used in the New Testament in this sense. He says—"Now it is true indeed that the term Apostle in its primary sense means only a *messenger, one sent*; and that the word is so used in several places in the New Testament is also true. Yet nothing is easier than to determine whether the term, in any given case, is to be understood in this primary sense, or specially of the ministerial office." Just so we think, and we are gratified to be able to agree with our author at least once in the course of the argument. But pray what is the general rule by which this matter is to be determined? Our author gives none: but it will be evident to any candid mind who will examine the subject, that the rule we have laid down above is the correct one, viz., that wherever it is used to designate in-

dividuals who have been sent upon a *special mission* among the churches, and with reference to their *transactions during that mission*, it is always to be taken in its *primary* signification.

The word *ἀπόστολος* has likewise an exalted official signification. In this sense the twelve were called Apostles by Christ. Whenever this term is used in the New Testament to express the *general* office of an individual, *disconnected from any special mission*, it always shows that the individual is, *in the high ministerial sense*, an Apostle. In this sense no one can show that it is ever used to designate any but those who were appointed by the Lord Jesus Christ in person. We challenge any person to point out a single instance in the whole New Testament, where the term Apostle is used to express the general office borne by an individual, unless that individual was one of the college of Apostles appointed personally by Christ. The Apostles may be called such in a general or missionary sense, and may be coupled with those who are not Apostles in the official sense, under that name: thus Paul is coupled with Barnabas in Acts xiv.; and with Sylvanus and Timotheus in 1 Thess. But never do we find others coupled with "*the twelve*," or with any one of them, and called Apostles in the *high ministerial sense* of that term.

That the Apostolic office was limited and extraordinary is evident from the following considerations:

1. The Lord Jesus Christ appointed but twelve Apostles; and, in the article of their appointment, they received no authority, direct or inferential, to perpetuate their order; and certainly none to enlarge their number. Let any one take up the history of the appointment of the Apostles, as recorded in the several Evangelists, and decide for himself whether he can find any authority conferred on them, even by inference, from the language of their Apostolic commission, to perpetuate their order. The fullest account of this

transaction is given by Mark and Luke in the passages standing at the head of this lecture. Mark says: "And he goeth up into a mountain, and calleth to him whom he would: and they came unto him. And he ordained twelve that they should be with him, and that he might send them forth to preach, and have power to heal sicknesses, and to cast out devils." Luke says: "And when it was day, he called unto him his disciples; and of them he chose twelve, whom he also named Apostles." Can you find any thing in this recorded act of their appointment, empowering them to perpetuate their order?

But for the argument's sake, suppose we admit that they had power to perpetuate their Apostolic college, would that enable them to enlarge their number? For wise reasons, no doubt, Christ saw fit to limit his Apostolic college to twelve; and, supposing the Apostles had the right to appoint others to succeed them, pray where do they get their authority to increase their number from twelve to many thousands? Suppose a board of trust should be appointed by the legislature, or any competent authority, for any specified purpose, and that the number of the board should be limited by the appointing power to twelve persons: suppose, also, that this board have power to fill vacancies, or appoint successors, and thus to perpetuate themselves—would this give them any authority to *enlarge* their number? Could they, under such a grant, increase their board from twelve to many thousands?

The Apostles, too, understood that their number was limited to twelve, and that their office was to cease with themselves. This is plainly seen in the language they uttered and the conduct they exhibited when they elected Matthias to supply the vacancy made by the defection and death of Judas. They do not pretend to appoint a successor, or to enlarge their number; they aim simply to fill a vacancy, to make up the number twelve, by electing one from among

those who had been with Christ on earth, to be a witness with them of his resurrection, during the time that the testimony of eye-witnesses should be deemed necessary.

It is most evident, therefore, that the Apostles, at their appointment, received no power to perpetuate their order ; and that, were we to allow them to have been invested with such authority, it would only prove that there is, or ought to be, at the present day, in the church universal, a college of twelve Apostles. Where such a college is to be found, we leave for the friends of the Hierarchy to ascertain. If the twelve Apostolic chairs are occupied by all the diocesan bishops in connection with the Episcopal church, we must conclude, to say the least, that they are considerably full, and we should think that these " Rt. Rev. Fathers in God " could not be very comfortably seated.

2. It was necessary for an Apostle to have seen the Lord Jesus on earth, and to be appointed by him in person. Men had no power to appoint an Apostle. It cannot be shown from a single passage in holy writ, that such power was ever delegated to man.

But perhaps it will be asked, Do not the transactions of the disciples, as set forth in the record of their election of Matthias, prove that they had such power ? Certainly they prove no such thing, as can be easily shown.

1. This election was entirely unauthorized. It took place before the Spirit was poured out from on high ; it was suggested by Peter, whose feelings frequently outran his judgment ; we have no account of its being ratified by the Lord Jesus Christ ; and we hear nothing of Matthias as an Apostle after this transaction.

2. The very record in the case shows that the Apostles knew they had no right to appoint an Apostle. They do not pretend to appoint one themselves ; but select two, and pray their Lord to show which one of the two *He* had chosen to take part in the Apostleship with them ; and then they

cast lots, so that it might be determined *by the Lord* through the lot which one *He* would appoint. "The lot fell upon Matthias, and he was numbered with the Apostles." They did not feel themselves authorized to set him apart by the laying on of hands, or an official ordination. That we may understand this matter a little more fully, we will here introduce the history of the transaction. It is contained in Acts i. 15-26. : "And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about a hundred and twenty,) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue *Aceldama*, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take. Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven Apostles." Now if this history furnish any argument in favor of the po-

sition that Apostles can be appointed by men, it also furnishes a precedent as to the manner of their appointment, which ought to be followed by *the* Apostolic church : so that, when about to appoint Apostles or Bishops, they should first choose from their number, by a popular election, two who had been with Jesus from the baptism of John until his ascension ; or, at least, who had seen him after his resurrection, so that they might be able to bear witness to the same. Then, they should pray the Lord to choose between the two, and this choice should be decided by their lot ; and the one thus selected should be numbered with their Apostles without even a form of an ordination from men. When the friends of the Prelacy will comply with these requisites, we may possibly admit that their bishops are true Apostles.

That it was necessary for an Apostle to have seen the Lord, either after his resurrection or both before and after, is evident from the fact that a principal duty of the Apostleship was to bear testimony to the resurrection of Christ. This fact is admitted by our author on page 35 of his work, in regard to the twelve ; but denied in the case of the other Apostles. He says, " While we grant that to have seen Christ and testify as eye-witnesses to the resurrection, was an indispensable mark of the Apostleship in the case of the twelve chosen witnesses, we deny that it was necessary in the case of any others." When our author proves that any others besides *the twelve* were Apostles, it will be time enough to attend to this denial. But pray what is the difference between a necessary mark and a necessary requisite ? And really we should like to know by what logic he proves that that which is a necessary requisite to the Apostleship in the case of the twelve, is not a necessary requisite to the Apostleship in the case of others ? A necessary requisite is that without which the thing of which it is a requisite cannot exist. But if the Apostleship could not exist in the case of the twelve without their having seen the Lord,

and being able to bear testimony as eye-witnesses to his resurrection, how could it exist in the case of others without this same qualification? We will leave our author to answer this question at his leisure.

That to see Jesus Christ, and to be appointed by him personally, was necessary to Apostleship, is also evident from the fact, that when the Lord Jesus undertook himself to fill the vacancy made in the Apostolic college by the defection of Judas, *he appeared unto Saul of Tarsus* and appointed him to the Apostolic office. That this was the object of Christ's showing himself to Saul in the manner he did, is evident from both Luke's relation of the matter, and Paul's narration of the transaction some time afterwards. We must either conclude that, in order to make Paul an Apostle, this appearance was necessary, or that it took place without any necessity in the case. We presume no one would be willing to adopt the latter conclusion, and, of course, the former must be correct. But if it was necessary for Christ to come down from heaven to appoint Paul to the Apostleship, it shows conclusively that he had not delegated to others the appointing power; and that, if an individual was to be created an Apostle, it must be done personally by himself. By thus appearing to Saul, Christ qualified him to bear testimony to his resurrection. True, Paul was not with Christ before his crucifixion; but his execution was a universally admitted fact; and, as he had seen and conversed with him since His death, he could testify to the fact of his resurrection. This testimony he bears in his first Epistle to the Corinthians, while discoursing upon the subject of the resurrection. "And last of all, he was seen of me also, as one born out of due time." The peculiar circumstances under which Paul was appointed to the Apostleship, and especially the fact that he received his appointment after the ascension of the Lord of Life and Glory, gave occasion to his enemies to affirm that he was a *man-made* Apostle—that

he had been appointed an Apostle *by men*, and had received his doctrine from men. Paul, knowing that if such a charge could be substantiated, it would entirely invalidate his claim to the Apostleship, and that, if the churches should be made to believe that such was the fact, it would destroy their confidence in him as an Apostle, defends himself against it with all the power of his large mind. The existence of this slander against his Apostleship accounts for the peculiar manner in which he opens so many of his Epistles to the several churches. In his Epistle to the Romans, he introduces himself as “Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God;” and then, as though this was not sufficient, he adds, in verse 5, “*by whom* (that is, by Christ) *we have received grace and Apostleship*, for obedience to the faith among all nations, for his name.” To the Corinthian, Ephesian, and Colossian churches, he introduces himself as “Paul, an Apostle *by the will of God*.” In his Epistle to Timothy, he speaks of himself as “Paul, an Apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ.” But Galatia was the place where this slander was circulated against Paul with the most industry and perseverance: hence the peculiarity of a portion of his Epistle to the Galatian church. He superscribes himself “Paul, an Apostle—not of men, neither by man—but by Jesus Christ and God the Father, who raised him from the dead.” He then shows that he could not have received his office and doctrines from the other Apostles, by the fact that he never went up to Jerusalem to see them, until three years had elapsed; and that, during that visit, he saw none of them save Peter, and James the Lord’s brother; and that it was fourteen years before he made a second visit to Jerusalem. As a consequence, he could not have received his Apostleship and doctrines from the other Apostles, but must have obtained them immediately from Christ. Those who wish to perceive the tenor and strength of the Apos-

tle's argument, as given by himself, will please read the first two chapters of his Epistle to the Galatians. Again: in 1 Cor. ix., he asks, "Am I not an Apostle? Am I not free? *Have I not seen Jesus Christ our Lord?*"—evidently evincing that he believed it necessary, in order to sustain his right to the Apostleship, to have it admitted that *he had seen Christ the Lord*. We find no such peculiarity as this running through the writings of the other Apostles; and for the very good reason, that their right to the Apostleship had never been disputed; it was admitted by all that they had been appointed to that office by Christ in person.

3. The Apostles, in the official sense of that term, professed the power to communicate the miraculous gift of the Spirit to other believers, by the imposition of hands; and not only to work miracles themselves, but to bestow the power of working miracles on others. All this will be evident from the following passages of Scripture: Acts viii. 14–17, "Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them that they might receive the Holy Ghost: (for, as yet he was fallen upon none of them; only they were baptized in the name of Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Acts xix. 6, "And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." That the Apostles wrought miracles, and communicated to others the power of working them, is so entirely evident from their whole history, that we need not occupy time in quoting other passages to prove it. These miraculous gifts gave them great power as witnesses of the resurrection. According to Acts iv. 33, "with great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all."

4. The Apostles were inspired by God to complete the

canon of Scripture ; and, as inspired men, they had a general supervision of the infant New Testament churches. In all difficult questions, their decisions were final. In this sense, and in this sense alone, the church is said to be built upon the Prophets and Apostles. They, as inspired men, have delivered to us the revealed will of God, as contained in our sacred books, which furnish the foundation principles of our faith and the law of our lives. The situation of the churches in the Apostolic age was peculiar. The New Testament Scriptures were as yet unwritten ; the Apostles stood in the same relation to those churches that our Bible now does to us. It is not to be wondered at, that, under such circumstances, they exercised almost unlimited power among Christians. They were the mouth-piece of God to the people. They were invested with extraordinary functions to govern and regulate the affairs of the church. Their authority was universal, extending wherever a church was planted. They exercised it with great humility, efficiency, and wisdom ;—all going to show that they were under the immediate direction of the Spirit of God. As Apostles, they had no successors but their writings ; nor does the church, at present, need such an order of men. She has in her possession a complete Revelation, giving full directions upon all important points, sealed with Heaven's signet, and enforced by the authority of God.

We are sustained in this view of the subject by the very style and manner in which writers of every age, since the period in which they lived, have spoken of the Apostles. They speak of the Apostolic age, as an age already past—of the Apostolic Fathers, meaning those eminent men who were contemporary with the Apostles—of certain things which have come down to us from the Apostles—but never of the Apostles themselves descending or coming down, either in person or by succession, in their Apostolic capacity. Whenever this style of writing is departed from, it is

always to support a favorite theory, and sounds constrained and unnatural. We need not say that we are supported in this view by all Protestant divines, except a *few Episcopalians*. Many able Episcopal writers might be adduced as witnesses to prove the limited and extraordinary nature of the Apostolic office. We have time to quote but two. The first is Dr. Barrow, a very erudite Episcopal writer. In his celebrated treatise on the Pope's supremacy, he says, "The Apostolic office, *as such*, was personal and temporary; and therefore according to its nature and design, not successive, nor communicable to others in perpetual descendance from them. It was, as such, *in all respects, extraordinary*, conferred in a special manner, designed for special purposes, discharged by special aids, endowed with special privileges, as was needful for the propagation of Christianity and founding of churches. To that office it was requisite that the person should have an immediate designation and commission from God: that he should be endowed with miraculous gifts and graces, enabling him both to assure his authority, and execute his office: that he should be able, according to his discretion, to impart spiritual gifts: and that he should govern in an absolute manner, as being guided by infallible assistance to which he might appeal. Now such an office, consisting of so many extraordinary privileges and miraculous powers, which were requisite for the foundation of the church and the diffusion of Christianity, against the manifold difficulties and disadvantages which it then needs must encounter, was not designed to continue by derivation; for it contained in it divers things which apparently were not communicated, and which no man without gross imposture and hypocrisy can challenge to himself." If diocesan bishops will present us with the characteristics of Apostleship—which in this extract their own Barrow declares to be *absolutely necessary*—we will yield the point, and confess that they are *in very deed Apostles*.—The next witness is

Dr. Willet, an eminent Episcopal divine. He lived and wrote in the reign of Queen Elizabeth. He published a large and learned work called "*Synopsis Papismi*," which he dedicated to the queen. In this work, he professes to give not only his own opinion upon the subjects he discusses, but also the opinion of the English church. He says, "Every godly and faithful Bishop, is a successor of the Apostles. We deny it not; and so are all faithful and godly pastors and ministers. For in respect of their extraordinary calling, miraculous gifts, and *Apostleship*, the Apostles have properly no successors; as Mr. Bembridge the martyr saith, that he believed not bishops to be the successors of the Apostles, for that they be not called as they were, nor have that grace. That therefore which the Apostles were especially appointed unto, is the thing wherein the Apostles were properly succeeded; but that was the *preaching* of the gospel: as Saint Paul saith, he was sent to *preach*, not to baptize. The promise of succession we see is in the preaching of the word, which appertaineth as well to other pastors and ministers as to bishops." This is just as we believe: the Apostles, as such, have no successors; but, as presbyters, or simple preachers of the gospel, they are succeeded; and every faithful minister of Christ is in this sense a successor of *the Apostles*. Again he says—"Seeing, in the Apostles' time, a bishop and a priest were neither in name nor in office distinguished; it followeth then that either the Apostles assigned no succession, while they lived, neither appointed their successors; or that, indifferently, all faithful pastors and preachers of the Apostolic faith are the *Apostles' successors*." We beg to add a single remark of Richard Whately, D. D., the present Archbishop of Dublin. In his work entitled, "*The Kingdom of Christ*," first published in this country in 1842, he says, "The Apostle Paul, in speaking of miracles as 'the signs of an Apostle,' evidently implies, that no one, not possessing such miraculous gifts as his, much

less without possessing *any at all*, could be entitled to be regarded as even on a level with the Apostles." Here we have ample and positive testimony in favor of the view we have taken of the Apostolic office. What a pity that High Church Episcopalians cannot follow the example of the Ephesians, and collect together these books of their own authors, which are continually testifying against them, and "burn them before all men." We trust that before we get through we shall be able to show that they would make a large pile, and a brilliant conflagration.

But let us contrast with the foregoing quotations a few paragraphs from *our author*. On p. 8 of the "Enquiry," we find the following extract: "It will be conceded by all that it was morally impossible to come unto God except through the mediation of his Son; and was it not equally impossible to come unto the Son in the appointed covenant way, i. e., in his *holy church*, except by the Apostolic ministry? He who despised or rejected them, (the Saviour had said,) despised and rejected Him. They *alone* were solemnly and officially commissioned by Christ *to mediate then and for ever between himself and the world*. Into their hands he placed 'the keys of the kingdom of heaven;' therefore, there was no entrance into that kingdom but by them." Again: "Without the Apostles there was no church; for, as all the facts of the case do show, and as St. Paul explicitly declares, the church was built upon the Apostles, as they were upon Christ." "Our next inquiry is whether, if the Apostles had successors in their office, these successors are not as necessary now as at first? Are they not the Apostolic ministry still, perpetuating their order from age to age? And is not the church built now upon them, as it was formerly? When our Lord declared to the Apostles after he had invested them with their commission, 'Lo! I am with you always, even unto the end of the world,' he certainly, in these words, included their successors.

Nor is it possible by any method of reasoning to show why the successors of the Apostles, at the distance of eighteen centuries, do not *bear precisely the same relation in their official capacity* to Christ on the one hand, and to the church on the other, as the twelve bore. Length of time surely cannot change or annul the eternal purposes of the divine will. If there could be no church without an Apostolic ministry in the first age; if it was a schism to cut loose from their authority, how is the case altered? It is not altered; and the true church of Christ is found in all ages in adherence to the Apostolic ministry." Here are sentences which deserve to be inscribed on a golden medal and presented to be worn about the neck of his Holiness the Pope. Let us analyze them and see what they contain:

We are told that the Apostles and their successors—diocesan bishops—are appointed *mediators* between Christ and the world, in the same sense as He is mediator between them and God the Father: so that it is as morally impossible to approach Christ in his covenanted way, except through diocesan bishops, as it is to approach God the Father except through the mediation of his Son. And pray how can we approach Christ in any other way than in "his appointed covenanted way?" Is there an *uncovenanted* approach to the Saviour? So that it amounts to this: that we cannot approach Christ, except through diocesan bishops, as mediators between him and us, any more than we can approach God the Father without the mediation of his Son Jesus Christ. Hearer, do you believe that this is the sentiment? I confess I could not trust my eyes when they first fell upon the page. Let us examine it a little more closely and see if we are not entirely correct—for, to make such a statement without ample evidence would be highly culpable. He states, "It will be conceded by all that it is morally impossible to come unto God, except through the mediation of

his Son—and was it not *equally impossible* to come unto the Son, in the *appointed, covenanted way*, i. e., in his holy church, except by the Apostolic ministry? And, lest he should be misunderstood, our author adds, “They alone” (i. e., “the Apostles and their successors”) were solemnly and officially commissioned by Christ to *mediate, then and for ever*, between himself and the world.” And, lest we might possibly still think that he meant to confine the assertion to the Apostles, he adds: “Nor is it possible, by any method of reasoning, to show why the successors of the Apostles, at the distance of eighteen centuries, do not bear *precisely the same relation* in their *official capacity* to Christ on the one hand, and the church on the other, as the twelve bore.” The argument, then, runs thus:

1. The Apostles and their successors are appointed by Christ “mediators” between himself and the world; and it is as impossible to approach Jesus Christ in his covenanted way, except through the mediation of the Apostles and their successors, as it is to approach God except through the mediation of his Son. But it is entirely impossible to approach God except through the mediation of his Son, and as impossible to approach Christ except in his covenanted way. Therefore, it is utterly impossible to approach Christ at all, except through the mediation of the Apostles and their successors.

2. Diocesan bishops are the successors and the *only* successors of the Apostles; therefore, they are appointed by Christ to mediate between him and the world, and it is impossible to approach Christ except through the mediation of diocesan bishops.

Surely those denominations who are so unfortunate as not to have diocesans, are given over to the uncovenanted mercies of God! But, my hearers, how far removed is this from Popery? Our author will have to take but one step more in order to add the Virgin Mary and the departed saints

to his list of mediators. The Apostle Paul, writing to Timothy, declares there is but "one mediator between God and men, the man Christ Jesus." Our author contradicts the Apostle, and says that every diocesan Bishop is a mediator. Here we have the result of usurping Apostolic chairs. The natural tendency is to lead those pretenders to claim more for themselves than the Apostles ever thought of claiming.

Again: we are told in this extract that the church at the present day is built upon diocesan bishops—that they are the foundation of the Christian church: and that beautiful passage in Ephesians ii. 20 is quoted to prove it—"And are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth into a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." Any careful reader of this chapter will at once perceive that it contains a description surpassingly beautiful of Christ's spiritual church under the New Testament dispensation. He dwells upon the fact that the partition wall between Jew and Gentile is broken down, and that they are all one in Christ, and compares the church to a building laid up of precious stones, of which the Lord Jesus Christ is the corner or foundation stone. Upon him are laid the Apostles and prophets, upon them other members of this spiritual building, until the top-stone is brought forth in triumph. This elegant passage our author diverts from its legitimate meaning, and makes it refer to external membership with the visible church:—and not merely with the visible church, but with the *Episcopal* church—a church governed by *diocesan bishops*. That we have not misrepresented our author will appear evident if we again quote a paragraph or two. "Without the Apostles there was no church; for, as all the facts in the case do show, and as St. Paul *explicitly declares*, the church was built upon the Apostles, as they were upon

Christ. The next inquiry is whether, if the Apostles had successors in their office, these *successors are not as necessary now as at first?* And are they not the Apostolic ministry, still perpetuating their order from age to age? And is not the church built now upon them as it was formerly?" Further comment is unnecessary. It must be evident to all that every statement we have just made is contained within the limits of this short extract. The amount of the whole is, that **DIOCESAN BISHOPS ARE THE FOUNDATION OF THE CHURCH.** We would again ask the candid hearer, How far is this removed from popery? How much difference is there between making the pope or diocesan bishops the rock on which the church is built? We would venture to suggest whether the foundation would not be more firm, and the superstructure more secure, to have it concentrated in one individual than to have it extended through several thousands? The Apostle Paul says, 1 Cor. iii. 11, "For other foundation can no man lay than that is laid, which is Jesus Christ." Our author asserts that diocesan bishops are the *foundation of the church*. We leave him to settle the matter with the Apostle. Hearer, did you ever see a bishop—a diocesan bishop? If so, you have seen a *true Apostle*—one who is an Apostle in the same sense with Paul, Peter, and John—who "bears the same relation to Christ on the one hand and the church on the other which they bore." And pray what is that relation? Why, he is "commissioned to *mediate between Christ and the world*—he is a *mediator*. True, you have never seen Christ in the flesh, but if you have seen a diocesan bishop you have seen a *mediator in the flesh*. Besides, the church is built upon that bishop; he is one of the foundation-stones of the church of God; he belongs to that blessed company of Apostles concerning whom it is written in the Scriptures—"built upon the Apostles and prophets, Jesus Christ himself being the chief corner-stone." Certainly these bishops are worthy of the

appellation given to them by the *only true church*, viz., “Rt. Rev. Fathers in God”—and, if there be a name more sacred which does not belong exclusively to the Deity himself, they are worthy of that name also. We ought to bless God that the Apostles have come down to us—that the Apostolic age still continues—that those of you who have the *happiness* to be *fathers* are *Apostolic fathers*; i. e., fathers who live in the days of the Apostles. What nonsense! and worse than nonsense! And yet all this is as true as the Bible, if the sentiments of our author are correct.

One word about the keys. Our author says, “into their hands” (i. e., the Apostles and their successors, who are diocesan bishops) “he placed the keys of the kingdom of heaven; therefore there was no entrance into that kingdom, but by them.” That there is a very important sense in which Christ has committed the keys or the government of his church to his ministers, we readily admit; but it seems to us that, in this extract, our author *shakes the keys in such a manner as to make them jingle very much like the keys of St. Peter at Rome*. This whole affair assumes a far more serious aspect than I, at first, supposed. The more I examine the pamphlet, which has been the means of calling me out upon this subject, the more I am convinced that it is rife with the seeds of the papacy—and if its author, as is reported by him, has never read a page of “The Tracts for the Times,” his work has, in some mysterious way, caught the infection of the Oxford School. From such influences as these may “the Good Lord deliver us,” for his name’s sake.

LECTURE III.

APOSTLESHIP—CONTINUED.

LUKE vi. 13-16.—“ And when it was day, he called unto him his disciples ; and of them he chose twelve, whom also he named Apostles ; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor.”

MARK iii. 13-15.—“ And he goeth up into a mountain, and call-eth unto him whom he would ; and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.”

IN the last lecture, the argument in favor of the temporary and extraordinary nature of the Apostolic office, was completed. As yet we have not answered the argument presented by our opponents to sanction their side of this question. This argument divides itself into two parts :

I. They contend that the ministerial commission was given by Christ to the eleven disciples *in [the character of Apostles]*, and that it authorizes them to perpetuate the Apostleship to the end of time. This part of the subject will not be discussed in the present discourse, but postponed until the next, in which we intend to take up the general subject of the ministerial commission. It will not be difficult to show that, as this commission did not communicate the Apostolic office, (for those who received it were Apostles before,) so neither did it authorize them to perpetuate that of-

fice ; that it was given to them *as Presbyters* ; and that it is handed down from them in the line of Presbyters alone.

II. As a second branch of the argument, they refer us to certain individuals, besides the twelve, who, they affirm, were Apostles in the official sense of that term. To these particular cases we will now give our attention, and in the order named by our author.

1. We are told that Barnabas was an Apostle. The remarks of our author upon the case of this individual are founded upon Acts xiv. 23 : “ And when they (Paul and Barnabas) had ordained them elders in every church,” &c. Also Acts xiv. 14, “ Which when the Apostles Barnabas and Paul heard of,” &c. He remarks, p. 29 of the “ Enquiry ” —“ As to Barnabas, we know not when he received his ordination to the Apostleship, but simply the fact, that he was an Apostle, (now the fourteenth.) In the fourteenth verse we read, ‘ Which when the Apostles Barnabas and Paul heard of,’ &c. Now it is true, indeed, that the term Apostle, in its primary signification, means merely a messenger—one sent ; and that the word is so used in several places in the New Testament, is also true ; yet, nothing is easier than to determine whether the term, in any given case, is to be understood in this primary sense, or specifically of the ministerial office. In the passage just quoted, Barnabas is called an Apostle in the same sense as Paul, without distinction expressed or implied.” It is a full answer to this argument, that these brethren were on a special mission, and that it is with reference to them, as missionaries on this tour, that they are called *Apostles*, or *messengers*. Our author admits, in this extract, that the word Apostle is sometimes used in the Scriptures in its primary signification for a *messenger*, or *one sent*—and sometimes it is used in a high ministerial sense—and he says it is easy to distinguish when this word is used in one way, and when in the other. There must, then, be some simple and plain rule by which they can be decided.

The rule, as stated in a previous discourse, is this: that whenever this term is used with reference to the transactions of a special mission, it is to be understood in the general sense of a messenger or missionary. Whenever it is used to express the office of an individual, irrespective of any special missionary work, it marks that individual as an *Apostle* in the highest sense of the term. By this rule, Paul and Barnabas are here called Apostles in the general or missionary sense; for they were then, at the command of the Holy Ghost, performing a special mission among the churches. It is rather true that Paul was called an Apostle in the same sense with Barnabas, than that Barnabas was called an Apostle in the same sense with Paul. Paul was an Apostle as well as Barnabas in the sense of a messenger, or "*one sent*;" and as such they are coupled together, and called Apostles. But it never can be proved that Barnabas was an Apostle in the same sense with Paul, i. e., in the *high ministerial sense*. But our author says, "Nor is there any thing in the circumstances of the case which would lead us to suppose that Barnabas is, in any respect, inferior in the ministerial office to Paul; they act conjointly, and apparently with equal authority." This is all true so far as this mission is concerned. They were sent out as simple presbyters, to preach, baptize, and ordain. They were set apart, or consecrated for the work of this mission, *not by Apostles*, but by prophets and teachers, as will instantly be perceived by reference to Acts xiii. 1-3. So that the presumption is not quite as strong as our author supposes, "that Barnabas had, on some previous occasion, been ordained to the Apostleship;" we are without the least shadow of evidence that he ever was an Apostle. The argument made use of to prove the Apostleship of Barnabas, founded upon the passage, "And when they had ordained them elders in every church," is, as far as we know, *entirely original*, and as *learned* as it is original. Says our author, "The phrase 'ordain them elders' is probably passed

over by most readers as a mere Anglicism, or mode of speech characteristic of our language. And thus explained, the word '*them*' would seem to be tautological, and 'superfluous'; inasmuch as the verb *ordain* had its proper nominative in the preceding pronoun '*they*.' But when we refer to the original, we naturally inquire, How came an Anglicism in the Greek Testament? Evidently it has no place there. The phrase should have been translated strictly as Greek, '*Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους.*' Now, here is no tautology—*αὐτοῖς*, being in the dative case, cannot be translated simply *them*; but, 'and having ordained, *for themselves*, elders.' This materially changes the meaning of the whole sentence. For if the Apostles ordained elders for *themselves*, it must be understood that they ordained them as their aids or subordinates in the ministry. They were the presbyters of Paul and Barnabas, exercising these offices by a commission and authority given to them by these two Apostles." This passage from our author is so fraught with original principles in the philosophy of language, that to pass it by without "note or comment" would be an unpardonable omission. Let us analyze it somewhat, that we may more fully perceive and admire its beauties.

1. We are told, "There is a peculiarity of expression in this account of the transaction, which is worthy of notice: 'And when they had ordained them elders in every church.' " Permit us to ask, Where is the *peculiarity of expression* to be found? We read and hear just such expressions every day of our lives. They built *him* a dwelling; i. e., a dwelling *for him*. An undutiful child causes his parents great anguish of soul, and gives *them* much trouble; i. e., gives much trouble *to them*. The attempt of jure divino exclusive Episcopalians to prove that bishops are *true Apostles*, and that their church is the *only true church*, causes *them* much perplexity and a vast deal of mortification; i. e., causes *for them* much perplexity, &c. The Presbytery of Niagara met with the First

Presbyterian Church of Lockport, and installed *them* a Pastor ; i. e., installed a Pastor *for* or *over* *them*. “Paul and Barnabas ordained *them* elders in every church ;” i. e., *for them*, viz., the *members of the several churches*. Again : we are told, “The phrase ‘ordained them elders’ is probably passed over by most readers as a mere Anglicism, or mode of speech characteristic of our language ; and thus explained, the word seems to be tautological and superfluous, in as much as the verb ordain had its proper nominative in the preceding *pronoun they*.” That the phrase “ordain them elders” is “passed over by most readers as a mere Anglicism, or mode of speech characteristic of our language,” we readily admit, and we suspect that if our author had passed it over in the same way, it would have been altogether more to his credit. But we are told if this phrase be explained as an Anglicism, “the word ‘them’ would seem to be tautological and superfluous ;” and the way he proves it is *wonderfully* conclusive. “Inasmuch as the verb ordain had its proper nominative in the preceding pronoun *they*.”—Indeed ! and suppose the verb *ordain* had *not* its proper nominative in the preceding pronoun *they*, would “*them*” be nominative case to ordain ? Does the fact that a verb has a pronoun preceding it in the *nominative* case, as its *proper nominative*, prove that a pronoun which succeeds it in the *objective* case is “*tautological and superfluous* ?” “MIRABILE DICTU !” Again, our author offers it as a reason why this phrase should not be passed by as a “*mere Anglicism*,” that it cannot be found in the *Greek Testament*. His words are—“But when we refer to the original, we naturally inquire, How came an Anglicism in the Greek Testament ? Evidently it has no place there.” A very grave and correct conclusion, to be sure. But pray, when did our author find this Anglicism ? In the Greek Testament ? or in the *English translation* of the Greek Testament ? Is it a reason why a phrase found in an English translation of

a Greek book should not be passed by as a “mere Anglicism,” because, “when we refer to the original Greek, we find that it evidently has no place there?” Does our author expect to find *Anglicisms* in the Greek language? Our author proceeds: “This phrase should be translated strictly as Greek;” i. e., as we suppose, without any Anglicisms,—“*Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους.*”—Now here is no tautology; *αὐτοῖς*, being in the dative case, cannot be translated simply “*them*”—but “having ordained *for themselves* elders.” Where did our author ascertain that *αὐτοῖς* ought to be translated “*for themselves*?” It is simply the dative plural of the pronoun *αὐτος*, *αὐτη*, *αὐτο*, sometimes *αὐτον*; which signifies he, she, it; and the correct translation of the dative plural is “for them”—not “for themselves.” Thus our translators held, and have rendered it “*them*,” in the sense of “*for them*.” If the word used was the compound pronoun “*ἐαυτοῖς*,” the criticism might possibly have some little force. If our author waits until he can find Anglicisms in the Greek Testament, and prove that “*αὐτοῖς*” ought not to be rendered “*them*” in the sense of “*for them*,” he will wait a long time before he makes Barnabas an apostle. But why all this flourish at criticism? It is to prove that presbyters belong, not to the people, but to the bishops; that they are ordained, not for the churches, but for the prelates. It is to sustain a system which makes the bishops *every thing*, and the churches *little* or *nothing*. How very different this spirit from that of the Apostle Paul, when he says—“For we preach not ourselves, but Christ Jesus the Lord—and ourselves your servants for Jesus’ sake.”

Our author next endeavors to prove that Timothy was an Apostle. On page 34, he commences with the bold assertion, “We know that Timothy was ordained by Paul to the apostleship.” This unqualified assertion will be found, upon examination, to be the strongest argument in

his whole chain of reasoning, in favor of the position he assumes. But pray, how do we know that Timothy was ordained by Paul to the *Apostleship*? Our author answers, "He was to lay hands suddenly on no man." "He was to ordain such as he thought suitably qualified to the office of bishop or elder, (as the terms are synonymously used,) and deacon." This only proves that Timothy was to ordain elders; and to be careful whom he inducted into the eldership. It has nothing to do with the Apostleship of Timothy, unless it can first be proved that none but Apostles have a right to *ordain*, which never has been and never can be proved. Again: "Against an elder he was not to receive an accusation, but before two or three witnesses." This, too, is nothing to the point, unless it can be proved that none but Apostles have a right to exercise discipline in the churches, which will be elsewhere shown to be entirely opposed to the whole tenor of Scripture. "Them that sinned he was to rebuke before all, that others might fear." And is it true that none but Apostles are to rebuke sinners? He was to see that "supplications, prayers, intercessions, and giving of thanks be made for all men;" i. e., order the public services of the church of Ephesus. And does not the Rector of Grace Church order the public services of that church? And is he therefore an Apostle? "Two things," says our author, "we know with the utmost certainty, viz. :

"1. That Timothy was ordained by St. Paul to the ministry; what grade of office is not stated.

"2. That he exercised the ministerial functions above enumerated. From these premises the presumption is as strong as it well can be"—he should have added, under all the circumstances—"that he was ordained to be an Apostle. Now add to this the fact that he is expressly called an Apostle (1 Thess. ii. 6, compared with 1 Thess. i. 1), and the argument amounts to a *demonstration*." We shall see

whether the argument amounts to a *demonstration*. With reference to Timothy being called an Apostle in 1 Thess. ii. 6, we have before shown that the term is there used in its general and missionary sense,—with reference to a special mission, which he, together with Paul and Sylvanus, had just completed among that church. If this epistle had opened with the announcement of Sylvanus and Timotheus *as apostles*, the case would have been materially different. Had they introduced themselves to the Thessalonian church as Paul and Sylvanus, and Timotheus, Apostles of Christ, it would have proved conclusively that they were all in the same sense officially apostles. But this term does not occur until verse sixth of the second chapter; where they are discoursing about certain facts connected with a special mission which they had accomplished among that people; and, with reference to this mission, they denominate themselves *apostles* or *messengers* of Christ. The apostle Paul is very careful, when, in the introduction to his epistles, he couples Timothy with himself, never to call him an apostle. Thus, in his Epistle to the Philippians, he writes, “Paul and Timotheus the servants of Jesus Christ, to,” &c. To the Corinthians, he writes, “Paul, an Apostle of Jesus Christ, by the will of God, and Timothy our brother, unto the church,” &c. So likewise, to the Colossians—“Paul, an Apostle of Jesus Christ by the will of God, and Timotheus our brother.” Can any one believe that if Timothy had been an Apostle, Paul would have been so careful never to call him an Apostle, and to distinguish between himself as an Apostle, and Timotheus as simply a brother in Christ? Would he not rather have written “Paul and Timotheus, Apostles of Jesus Christ by the will of God, to the church, &c.?” So it seems to us—and here is proof which can never be surmounted, that Timothy was not an Apostle.

Again: Our author says, “It is certain that Timothy was ordained by St. Paul to the ministry; what grade of

office is not stated." Not quite so certain as our author supposes. We deny that there is any evidence of Paul's ever having ordained Timothy to the ministry of any grade. The argument of our author upon this point, appears upon p. 30 of his pamphlet. He says, "The second case of ordination that presents itself, is recorded in St. Paul's Second Epistle to Timothy (i. 6): 'Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands.' Here is a positive declaration that Timothy was ordained by Paul. To what office he was ordained, must be gathered from the instructions given him by his ordainer in his two Epistles to him, but especially the first." * * * "That the act referred to was an official ordination of Timothy to the ministerial office, cannot be (as I believe it is not) questioned; for St. Paul makes it the ground or reason for the instructions which in his Epistles he gives to Timothy. These instructions, based upon and referred to this act, are not of a temporary or partial kind, but embrace all the leading and permanent and general functions of his office. The act then was an investiture of Timothy with the ministerial office, by the Apostle." We are not at all astonished at the "*positive declarations*" of our author; for they occur as frequently in his book as hail-stones after a hail-storm; but we must confess that it is not a little surprising to hear him so stoutly affirm that the passage, "Wherefore I put thee in remembrance that thou stir up the gift of God that is in thee by the putting on of my hands," contains "*a positive declaration*" that Timothy was ordained by Paul, when it says not a word about his ordination. And it is still more strange how he could assert that he *believed* it was not questioned by any, that this passage refers to the "official ordination of Timothy," when very superficial reading upon the subject would have informed him, that it has been not only questioned, but *entirely denied*, by many eminent divines—some of whom

are of his own denomination. But the most curious matter wrapped up in this extract is yet to be unfolded. Our author informs us that this sixth verse of the first chapter of the second Epistle to Timothy, "St. Paul makes the ground, or reason for the instructions which in his Epistles he gives to Timothy." Again, he says, "These instructions are based upon and referred to this act;" viz., the act mentioned in the sixth verse of his second Epistle. Our author likewise informs us, that the major part of Paul's instructions to Timothy with reference to the ministerial office is contained in his first Epistle to that individual. His words are—"To what office he was ordained, must be gathered from the instructions given him by his ordainer, in his two Epistles to him, but *especially in the first.*" From all of which we learn,

1. That the most important part of Paul's instructions to Timothy is contained in his first Epistle.

2. That the ground, reasons, or foundation of these instructions is found in the sixth verse of the second Epistle. It follows, therefore, that the instructions of Paul to Timothy are like an inverted building—having the foundation where the top ought to be. Strange, that the inspired Apostle should make such a blunder in delivering his instructions to his son Timothy.

There are certain very important objections to any such interpretation of the passage now under consideration as makes it refer at all to the ordination of Timothy.

1. The very language of the text forbids it: "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands." Now by substituting "ministerial office" for "the gift of God," we make Paul exhort Timothy to "stir up" the *ministerial office*. We confess ourselves at a loss to know how Timothy would proceed in obeying the injunction of the Apostle; for we have yet to learn by what process an office can be

“*stirred up.*” We can understand how Timothy could “*stir up*” those spiritual gifts and graces, which were bestowed upon him at the time of his miraculous reception of the Holy Ghost, by the imposition of the Apostle’s hands; but how he could “*stir up*” an office, is, to us, a perfect *enigma*. The original verb here translated to “*stir up,*” seems wonderfully to elucidate the passage before us, and to bring out to view its beauty and power. It is *Αναζωπυρεω*; which signifies, to *set on fire, to light up, to relume*. This word is compounded of *Ανα*—which, in composition, signifies, among other things, *again*; and *Ζωπυρον*—which signifies *embers* preserved under ashes for rekindling a fire. *Ζωπυρον* is compounded of *Ζωος*, living, and *Ηυρ*, fire—living fire. Paul then exhorts Timothy to “*stir up*”—*set on fire, rekindle, and blow into a flame*—“the gift of God which is in thee;” as an individual would stir up live embers from among the ashes which cover them, and rekindle them into a blaze. This figure cannot, with the least propriety, be applied to the *ministerial office*; but it applies with great beauty and force to the gifts and graces of the Christian, which are so liable to wax feeble and dim, like embers covered up for the night, and which so often need to be stirred up and rekindled, that they may burn with that brilliancy and fervor which should always characterize this holy fire as it glows upon the altar of every Christian hearth. Besides, the injunction contained in this passage stands connected—not with Paul’s instructions to Timothy on the subject of the ministerial office; these are mostly contained in the previous Epistle—but with his exhortations to him on the subject of personal piety, strong faith, and an abiding confidence in, and love towards God. He says, “When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also: wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by

the putting on of my hands. For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." It would seem that a high degree of faith, with its consequent graces, is here called the gift of God, which Timothy had received, together with the miraculous effusion of the Holy Ghost, by the imposition of the Apostle's hands. Paul sustained to Timothy a very interesting relation; he was his spiritual father; he probably baptized him; and when he had imposed hands upon him, the Holy Ghost descended with power, communicating to this young disciple strong faith, and all the Christian graces in high exercise; and every other gift necessary to fit him for the work which was before him. Young Timothy enters the ministry. Paul, ever solicitous for the ministerial usefulness and personal holiness of his son in the Gospel, writes him two Epistles. The first is taken up almost entirely with giving him directions how to discharge his official duties: the last is principally occupied with an appeal to the heart of this young disciple, exhorting him to deep personal piety, strong faith, and the constant exercise of all those graces which go to beautify and render powerful the Christian character. He would have him remember the precious gift, which, when he was first converted, he received from God by the imposition of the Apostle's hands, and keep it burning with brilliancy and fervor upon the altar of his heart.

We are sustained in this view of the passage under consideration, by the recent learned and popular Episcopal commentator, Rev. George Townsend. His attachment to the Episcopal church will not be doubted by any who will take the pains to examine his work. In a brief account which he gives of Timothy and the first Epistle to him, he says, "Timothy had a special call of God to the work of an evangelist"—mark, not an *Apostle* but an *evangelist*—"which the elders of the church at Lystria knowing, set him solemnly apart to the work by the imposition of hands." And they

were particularly led to this by several prophetic declarations relative to him, by which his divine call was most clearly ascertained. "After this appointment by the elders, the Apostle himself laid his hands on him; not perhaps for the purpose of his evangelical designation, but that he might receive those extraordinary gifts of the Holy Spirit, so necessary in those primitive times to demonstrate the truths of the Gospel." Here, you will perceive, the learned Townsend agrees with us as to the object of the Apostle in imposing hands upon Timothy; it was, not to ordain him, but that he might receive the gift of the Spirit. The only difference between us is upon a point of no manner of importance, viz., as to the time when this imposition took place. We place it at an earlier period than the time supposed by this commentator.

Again, 1 Tim. iv. 14, we are informed that Timothy was *ordained*, or set apart to his ministerial work, by the presbytery; and consequently, Paul could not have been "*his ordainer*." "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery." This passage, according to Townsend, goes to show that Timothy was ordained to the work of an evangelist, by the presbyters of the church at Lystra, in accordance with certain prophecies concerning him, which rendered it certain that he was divinely called to his sacred work. And this agrees with chap. i. 18th verse: "This charge commit I unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare." Dr. Willet and other eminent Episcopalians admit that Timothy was ordained by the presbytery, and that the gift spoken of in the passage now under consideration is the ministerial office. He asks, "Seeing Timothy was ordained by the authority of the eldership, how could he be a bishop, strictly and precisely taken, being ordained by presbyters?" With this exposition of the

passage, its language and location entirely agree. We can understand how the ministerial office can be "*neglected*," much better than how it can be "*stirred up*." The duties which the Apostle is here enforcing, are the duties of the ministerial office. "These things command and teach. Let no man despise thy youth; but be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in humility. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." It is perfectly evident that the Apostle is here discoursing about the public duties of the ministerial office, and that the phrase, "*the gift that is in thee*," refers to that office which Timothy had received by *presbyterial ordination*.

We are not ignorant of the fact that our author, fearful of losing Bishop Timothy, endeavors to make both these passages refer to the same transaction, and to harmonize with each other. After giving his exposition, as stated above, of 2 Timothy i. 6, "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands," he proceeds to state, "We have now to reconcile this explanation of the above passage, with what is said in 1 Timothy iv. 14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery." Now whatever this word Presbytery means, in reference to which there is an irreconcilable difference of opinion among the learned, it was only with *their consenting action*, that the ordination was performed, while the ordainer in the official sense was Paul. In the first passage, it is said

that the ordination was effected (*δια*) by the imposition of the Apostle's hands; and in this, (*μετα*), with the laying on of the hands of the Presbytery. In each case these propositions are used with the genitive, and any lexicographer will inform us that *δια*, with the genitive, denotes the instrumental cause; while *μετα*, with the genitive, signifies 'with,' 'together with.' The ordination was therefore strictly Apostolical, and the passages are reconcilable." So then Timothy is a diocesan Bishop, *Episcopally ordained*; and rendered so by the magical influence of the Greek prepositions *δια*, and *μετα*. What wonderful things can sometimes be effected by the influence of little words!—Especially where they are in Greek! But let us examine into this ordination, and see whether it be truly canonical. It would be a sad thing for Timothy to obtain bishop's orders, without conforming to the rules of *the only true church*.

1. Then we are informed that "any lexicographer will tell us that *δια* with the genitive denotes the *instrumental* cause." We will see what "lexicographers tell us." We have access to but two Greek lexicons; but, as "any lexicographer will tell us," two are as good as a thousand. The first is a lexicon by James Donnegan, M. D., which is the one now in general use in our classical schools and academies. This lexicon says, "*δια*, a preposition governing the genitive and accusative cases: it denotes *passage through*, transition, separation, interval of time and place," &c., &c., with a few other minor significations, such as duration, interval, of, by, &c. "With a genitive it signifies *through*."—Some of the examples given are the following: Iliad 17, 49, "*δια αυχενος ελυθεν ακωκη*,"—"The point went through his neck." Is neck the instrumental cause? According to our author it must be, for it is governed by *δια* in the *genitive*. Once more: Iliad 3, 61, "*Πελεκυς ειςιν δια δουρος*,"—"The axe drove through the wood." Here *δουρος*, wood, is in the genitive case, governed by *δια*—and is it the instru-

mental cause?—The other is the “Scapulæ Lexicon,” a work as valuable as it is rare. Its definitions of Greek words are given in the Latin language. It says, “*δια*, cum genitivo, interdum significat, per,” i. e. “*δια*, with the genitive, sometimes signifies through.” Under this, we find a long list of examples, which go to show that this is the case. It then gives several minor significations of the word; but that just mentioned is the principal and leading one.

Let us now put this criticism of our author to the test, by examples in New Testament Greek. Matt. ii. 12, “And being warned of God in a dream that they should not return to Herod, they departed into their own country—*δια ἄλλης ὁδοῦ*—another way.” Here *ὁδοῦ* is in the genitive, governed by *δια*. Does it signify the instrumental cause? Matt. xii. 1, “At that time Jesus went on the Sabbath day—*δια τῶν σπορίων*—through the corn.” Is corn the instrumental cause? Pray what did the corn do? There is an example of this kind in the very passage quoted by our author: “Neglect not the gift that is in thee—*δια προφητείας*,—by,” or “in accordance with, prophecy.” Here *δια* governs *προφητείας* in the genitive; and if this preposition makes Paul the ordainer, it must likewise make prophecy the ordainer. So that Timothy was ordained by prophecy, as well as by Paul. We readily admit that *δια*, with the genitive, sometimes signifies the *instrumental cause*; but that it *always*, or *usually* does, is not correct. Lexicographers do not tell us so.

Our author also says that “*μετα*,” with the genitive, signifies “with,” “together with,” in the sense of “*consenting action*.” If our author means any thing by “*consenting action*,” he must mean that the person or thing governed by *μετα* in the genitive simply gives consent to the work or labor performed by some other person. This is according to his own explanation of the matter. He says expressly, it was only with their “(the presbytery’s) *consenting action*

that the ordination was performed; while the ordainer, in the *official sense*, was Paul." Our author, in this criticism, is as wide of the mark as he is in the other. That *μετα*, when it governs the genitive, signifies "*with*," "*together with*," is certainly correct; but that it signifies "*with*" merely in the sense of that action which only gives "*consent*," is very far from being correct;—*μετα*, with the genitive, usually signifies either *entire co-operation*, or *instrumentality*: once in a great while it is used for "*with*," in the sense of "*against*." We will proceed to show that this is the case by examples from the Greek Testament. Matt. xii. 30, "He that is not—*μετ' ἐμου*—*with me*, is against me; and he that gathereth not—*μετ' ἐμου*—*with me*, scattereth abroad." Does this mean that Christ was to do the gathering, and his people merely give their consent? Or does it express "*entire co-operation*?" Matt. xxvi. 55, "In that same hour said Jesus to the multitudes, Are ye come out as against a thief—*μετα μαχαίρων καὶ ξύλων*—*with swords and staves*, to take me?" Permit us to ask, are the swords and staves here used by the multitudes as *instruments* or *weapons* to take Jesus? Or did the multitudes go to take him, the *swords* and *staves* merely giving their consent? Acts xiii. 17, "The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt; and *μετα βραχίονο υψηλου*—*with a high arm*—brought he them out of it." Did God bring the Israelites out of Egypt, his high arm merely giving consent? Or was his high arm the instrument which he used to effect their escape? Matt. xii. 41, "The men of Nineveh shall rise up in judgment—*μετὰ τῆς γενεᾶς ταύτης*—*with this generation*." Are the men of Nineveh to rise up in judgment, this generation giving their consent? Or is *μετα*, with the genitive, here used for "*with*," in the sense of "*against*?"—causing the passage to read, "The men of Nineveh shall rise up in judgment *against* this generation?" Rev. xi. 7 furnishes another ex-

ample where *μετα* with the genitive is used to signify against. So much for our learned author's criticisms upon *δια* and *μετα*. He would hardly have ventured upon so quixotic criticism of Greek prepositions in any other case; but, as a true son of the only true church, he is willing to bring his literary reputation and place it upon her altar, if necessary, to ordain Bishop Timothy. Alas! it is but too evident that he will have to figure in some other language than the Greek to secure so desirable a result.

But suppose, for the sake of argument, we allow our author all he assumes. Suppose we allow, that "*δια*" is the *ordaining*, and "*μετα*" the *consenting* preposition; and that Timothy was ordained by Paul, the presbyters placing their hands upon the candidate's head, by way of consent. Here we have an Episcopal ordination sure enough. But pray, what orders would it confer? Would such an ordination make Timothy a bishop? Is this the way the *Apostolic church* ordain their bishops? Is a diocesan in the Episcopal church ordained by a single bishop, the presbyters imposing their hands by way of consent? Certainly not. Presbyters have nothing to do with the ordination of bishops; bishops are ordained *by bishops alone*. But this is precisely the way in which the Episcopal church ordain their presbyters: the bishop ordains, and the presbyters impose their *consenting hands* upon the candidate's head. So that, with all our author's trouble to make out an *Episcopal ordination*, he has only made Timothy a *presbyter*. O Timothy! Timothy! we fear that, notwithstanding the *magical power* of the *ordaining* preposition "*δια*," and the *cipher-designating* preposition "*μετα*," the mitre of a diocesan bishop will never decorate thy brow! We call "*δια*" the *ordaining* preposition, because, according to our author, it is the preposition *through which* the office of a bishop passed from Paul's hands to Timothy's head. We call "*μετα*" the *cipher-designating* preposition, because, according to the same author, it signi-

fies that the presbyters placed their hands upon Timothy's head, *not to ordain him*, but *merely to express their consent*; showing conclusively that they were *mere ciphers* in the transaction. And, my brethren, so it is at the ordination of every priest in the Episcopal church. The bishop alone ordains, and the priests place their hands upon the candidate's head, by way of consent; but suppose they were to withhold their consent, what would be the effect? Just nothing: if the bishop thought proper, the ordination would proceed. At every ordination of a priest in the Episcopal church, the bishop in effect says to his presbyters, "The church in which I am a prelate has vested in me the *sole ordaining power*, but you, my presbyters, my inferior clergy, may *make believe* that you have something to do in this matter, by placing your hands upon the candidate's head, by way of *consent*." This is the *exalted* privilege which Episcopal priests have in the transaction of setting apart their brethren to the gospel ministry.

Our author thinks Titus was an Apostle. But his case is so nearly allied to Timothy's, that we shall pass it by without remark. Perhaps, after all, you may feel disposed to ask, Were not Timothy and Titus *extraordinary ministers*—possessing powers beyond those possessed by pastors of the present day? Certainly they were; they were *Evangelists*. Eusebius, whose authority will not be questioned by the friends of the hierarchy, informs us, that as late as the second century "very many of the disciples travelled abroad, and performed the work of *evangelists*; ardently ambitious of preaching Christ to those who were yet wholly unacquainted with the doctrine of faith, and to deliver to them the Scriptures of the divine Gospel. These having merely laid the foundations of the faith, and *ordained other pastors*, committed to them the cultivation of the churches newly planted, while they themselves, supported by the grace and co-operation of God, proceeded to other countries and nations. For

even then many astonishing miracles of the divine Spirit were wrought by them." Such evangelists were Timothy and Titus; as their passing from city to city, and from church to church, to ordain elders and to "set in order the things which were wanting," abundantly proves. Hence Paul charges Timothy to "do the work," not of an *Apostle*, nor of a *diocesan bishop*, but of an "*evangelist*." The evidence in the cases of Timothy and Titus appears to us as clear as though it was written in sunbeams.

We will close this part of our subject with the opinions of the celebrated Episcopal doctors Willet and Stillingfleet. Dr. Willet says, page 236 of his *Synopsis Papismi*, "It is most likely Timothy had the place and calling of an evangelist: and the calling of evangelists and bishops, which were pastors, was divine." Dr. Stillingfleet, in his *Irenicum*, page 340, says, "Such were the *evangelists* who were sent, sometimes into this country to put the church in order there, sometimes into another; but wherever they were, they acted as evangelists, and not as fixed officers. And such were Timothy and Titus, notwithstanding all the opposition made against it; as will appear to any who will take an impartial survey of the arguments on both sides." The opinions of other eminent Episcopalians might be quoted to the same effect—but these are *sufficient*.

Where does our author next go to find a diocesan? Would you think it! Not being able to find one among men, he goes searching after one among the angels. Start not, O ye Episcopalians! You have not lost your rector; he is still on earth—he has only gone among the angels of the churches; who, he thinks, are diocesan bishops. The angels of the seven churches mentioned in Revelation were, in his estimation, Apostles, in the sense of diocesan bishops. He says, "The Apostleship was also transmitted to the angels of the seven Asiatic churches: Rev. ii. 1, 'Unto the angel of the church of Ephesus write; And thou hast tried them

which say they are Apostles, and are not, and hast found them liars.' This angel was an individual who had the supreme control of the Ephesian church; the same exercise of discipline as was spoken of in the cases of Timothy and Titus, is predicated of him. Was he not then the successor of Timothy?" We would ask, *was he* the successor of Timothy? Can our author prove that Timothy ever had a successor? Every statement he here makes is sheer assumption. How does he know that this angel was a single individual? There are strong reasons for supposing that the term angel, in the figurative language of the Apocalypse, denoted the whole body of presbyters connected with that church; and this is the opinion of some eminent Episcopalians. How does he know that this angel, even if it denote an individual, had the supreme control of the Ephesian church, and that the exercise of discipline is predicated of him? Does he gather it from that passage, "And thou hast tried them which say they are Apostles, and are not, and hast found them liars?" Does he not know that the word *επειράσω*, here translated "hast tried," means simply to *search out*, to *investigate*, to *discover*?—that it is translated "*tried*" in the sense of "*proved*," and has no reference whatever to judicial proceedings of any kind? "Thou hast proved those who say they are Apostles, and are not, and hast found them liars." Any person might do this without having supreme ecclesiastical authority; and even without having any authority at all. We can but hope that multitudes who bear no rule in the churches, will nevertheless prove those at the present day, who say they are Apostles, and are not; if they will, we are sure they will find them *most egregiously mistaken*. Our author continues: "But we are asked to prove that this angel had ministers under him"—"Assuming this point, it would not be difficult to make out an argument from the address to the angel, but this is a point to be proved; not to be assumed." "The proof consists in these two facts:

“1. St. Paul’s epistle to Timothy is of an earlier date than this epistle of John to the seven churches of Asia.

“2. In the epistle to Timothy it is positively stated that there were elders and deacons in the church at Ephesus. Therefore, a fortiori, there was a body of inferior clergy when the epistle was addressed to this angel. This point is proved, and the argument (by the objector’s own confession) stands.” Not quite so fast; we should like to ask a few questions before we confess the argument to stand. Suppose it should turn out that *angel* here stood for the whole body of presbyters, what would then become of our author’s *inferior clergy*? Or suppose it should be ascertained that this angel was one presbyter, who had been appointed by his brethren to moderate the presbytery, and that, through him as president, the whole body was addressed. What, then, would become of his *inferior clergy*? Or, suppose the angel was simply the bishop or pastor of the Ephesian church, and the elders were a bench—not of preaching, but of ruling elders—what then would become of his *inferior clergy*? Presbyterian churches have angels in the sense of bishops or pastors, and elders, and deacons; and yet they have no *inferior clergy*. This conclusive argument may be spoiled in so many ways, that we hardly think it can be of any great value for the purpose for which it is framed. Do you say “these are all hypothetical?” Agreed; and so is the theory of our author; and our suppositions are just as conclusive as his. We certainly can sustain any one or all of them by the authority of names equally great. There has been a great variety of opinions among the learned, as to who these angels were. The most rational view of the subject appears to be, that this term was borrowed from the Jews, who had in each one of their synagogues an *officer*—the president, or superintendent—who was called the angel of the synagogue. If this be true, it would go to show

that each particular church had its angel ; and that he was a simple pastor of a church. We are sustained in this view by the Rt. Rev. Archbishop Whately of Dublin, and by many other eminent divines. The Archbishop says, (Kingdom of Christ, page 136,) “ It seems plainly to have been at least the general, if not the universal, practice of the Apostles, to appoint over each separate church a single individual as a chief governor, under the title of ‘ Angel,’ (i. e. messenger, or legate from the Apostles,) or ‘ Bishop,’ superintendent, or overseer. A church and a diocese seem to have been, for a considerable time, coextensive and identical ; and each church, or diocese, (and consequently each superintendent,) though connected with the rest by ties of faith, and hope, and charity, seems to have been (as has been already observed) perfectly independent, so far as regards any control.” Eminent Episcopalians have differed very widely (as might easily be shown by quotations if time would allow) as to who are intended by these angels of the seven churches—and we would beg leave to suggest, whether it would not be full as well for the sect to settle this point among themselves, before attempting very confidently to found an argument upon the office sustained by these *unknown personages*, in favor of *Diocesan Episcopacy*.

One author says that Sylvanus, Andronicus, and Junius, are in Scripture styled Apostles, in the official sense of that term. The case of Sylvanus we have already disposed of : he is called an Apostle in Thessalonians, in connection with Paul and Timothy in the sense of a missionary, and with reference to a special mission, which they had just completed among that church. The only place where our author can possibly suppose that Andronicus and Junius are called Apostles, is Rom. xvi. 7 : “ Salute Andronicus and Junius, my kinsmen and fellow-prisoners, who are of note among the Apostles.”—And does our author believe that an individual could not be *of note* AMONG the Apostles without

himself being an Apostle ? Our author is “*of note*” among the people of his charge ; is he therefore one of that people ? Does the fact that a student at one of our literary institutions is popular with the faculty, prove conclusively that he is a member of that faculty ? Really, it seems to us that our author must have been hard pushed to make out his twenty-six Apostles, or he would not have adopted such a subterfuge as this.

Here closes the argument under this head—and we think it must be evident to every unprejudiced mind, from a view of the whole case, that if *jure divino* Episcopalians wait for a prelate until they find one in the Bible, they will most certainly lose their *Apostolic Succession*.

LECTURE IV.

MINISTERIAL COMMISSION.

MATT. xxviii. 19, 20.—“Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world.”

JOHN xx. 21-23.—“As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.”

IN these passages we have the whole of what is called the ministerial commission. “Mark and Luke,” says our author, “add nothing essential to these statements.” This commission contains the elements of the great argument of exclusive Episcopalians in favour of the continuance of the Apostolic office in the New Testament church. This is, after all, the instrument whose talismanic charm is to transform every diocesan Bishop into a true Apostle, “bearing the same relation to Christ on the one hand and the church on the other which the twelve bore.” We see interwoven with every argument framed to sustain the exclusive and arrogant claims of high churchmen such sentences as these, taken from this commission: “As my Father hath sent me, even so send I you.” “Whosoever sins ye remit, they are remitted unto them.” “Lo, I am with you always, even unto the end of the world.” These sentences are rung

upon the voice of the exclusive preacher, through all the changes of the octave with an air of triumph, as though they contained, on the one hand, the battering ram which is to demolish the whole fabric of Presbyterianism ; and on the other, the engine of *erection*, which is to build upon its ruins the magnificent temple of Prelacy. No individual can read the pamphlet of our author upon this subject, without at once perceiving that this commission forms both the web and the woof of his argument.

Perhaps some may be surprised to hear it stated as a prominent object of the present discourse to prove that the ministerial commission had nothing to do with the Apostleship. This commission was given by Christ to his disciples after his resurrection and just previous to his ascension into heaven. This, we are told by our author, is the only permanent ministerial commission which Christ has ever left with his church. His words are, "It hence appears that there is but one ministerial commission in the New Testament, emanating directly from Christ himself, viz., that to the Eleven." Again he says, "The Apostles were the only commissioned ministry of Christ." So that it is here expressly asserted that Christ left but one ministerial commission, and that this commission was given to but one order of personages, viz. the eleven. The only powers which it is pretended by prelates themselves are communicated by this commission are,

1. To disciple the nations through the instrumentality of a preached gospel.

2. To administer the sacraments of Baptism and the Lord's Supper.

3. To administer the ordinary government of the church, in which is implied the admission and expulsion of members.

4. The power of ordaining others to perform the same duties, and thus to extend and perpetuate their order.

The right to preach the gospel, to baptize, and to govern, we are told, is a direct and positive grant of this commission. The right to administer the Lord's Supper and to ordain is inferential: the one growing out of the clause "teaching them to observe all things whatsoever I have commanded you;" the other being inferred from the two clauses, "as my Father hath sent me, even so send I you," and, "lo, I am with you always, even unto the end of the world." To show that this statement is entirely correct, only a single quotation from our author will be necessary. He says, "Let reference now be made to the second instrument, (viz., the one given by Christ to his disciples just before his ascension.) All there is ministerial.

"1. They preach. What? The gospel.

"2. They baptize.

"3. They teach the observance of the Saviour's commands. Of these we know one was the Lord's Supper.

"4. They remit or retain sins; open or close the door of the church to any.

"5. They acted in all respects as Christ did and would have acted in the church, being sent by him as he was sent by the Father.

"We shall consider the point then as fully made out, that the Saviour's last charge to the eleven is the ministerial commission." Here, then, we have the sentiments of our author in his own language; and if, by this language, he means that the ministerial commission conveys any other powers than those which we have defined above, he wanders into paths where no truly protestant Episcopalian would be willing to follow him. That this commission communicates the powers we have just delineated, we readily admit. We have no dispute with exclusive churchmen upon this part of the subject. We believe that this commission authorizes an order of ministers in the church until the end of time, who have the power to preach the gospel, to administer the

sacraments, and in a very important sense to govern, and to ordain others to discharge the same duties, thus extending and perpetuating their order. But to affirm that these ministers are Apostles, is a complete begging of the question. It is an assumption which never can be proved, as will be abundantly evident from the following considerations :

1. This commission did not in any sense confer the Apostleship upon the eleven.

They were appointed Apostles by Christ some time before his crucifixion. It was under this last-named appointment, and not under the ministerial commission, that they acted as Apostles, after the ascension of their Lord and Master. This fact is most manifest, from the 17th, 24th, and 25th verses of the first chapter of Acts. "For he (Judas) was numbered with us, and had obtained part of *this ministry*. And they prayed and said, Thou, Lord, which knowest the hearts of all men, show whether of these twain thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place." From these passages it is evident that the eleven disciples acted as Apostles in the New Testament church, under the very appointment which they, *in connexion with Judas*, had received from the Lord before his crucifixion. Judas was an Apostle in the same sense in which they were; and they propose to fill a vacancy made in the Apostolic college by the defection and death of Judas. But Judas never had received the ministerial commission; for he died before that commission was delivered to the disciples. Peter, in his remarks upon this occasion, makes no reference to the ministerial commission, but evidently refers to the appointment of the twelve to the Apostleship, before the crucifixion of Christ. No unprejudiced mind can examine this narration without being brought irresistibly to the conclusion, that the Apostles, after the ascension of their Lord, acted as Apostles, *under the appointment which they received*

in connexion with Judas, and not under the ministerial commission.

2. None of the powers which were peculiar to the apostleship are contained in this commission.

In a previous lecture it was shown that an Apostle must have seen the Lord, and have been appointed by him in person, and thus be qualified to bear witness to his resurrection—that he must have the ability to work miracles, and to bestow the miraculous gifts of the Spirit by the imposition of hands—that he must be inspired, and thus prepared to exercise extraordinary authority in the churches. Now none of these qualifications are communicated by the ministerial commission, as is evident both from the phraseology and from the fact that none who act under this commission at the present day pretend to possess them. The powers communicated by this commission were—to preach the gospel, to administer the sacraments, to rule in the church, and to ordain; all of which, as will presently be shown, were performed by simple Presbyters.

3. There was no ordination to the apostleship; but, before individuals could lawfully perform the duties contained in this commission, ordination was necessary. Perhaps it may be an entirely novel idea to some that the Apostles, as such, were never ordained; but, if they only examine critically for themselves, they will be convinced that this was the case. We read of individuals being “*chosen*” Apostles—“*appointed*” Apostles—“*numbered with*” Apostles—but never of their being *ordained* Apostles. Should it be objected to this that we read, (Mark iii. 14,) “And he ordained twelve, that they should be with him,” &c., we will let our author answer this objection in his own language. He says, p. 16, “If, in reply to what has now been said, reference should be made to the statement in Mark iii. 14, that Christ ‘ordained twelve,’ as if there were a peculiar force and meaning in the term used by the evangelist, it is suffi-

cient to say that the word which is commonly translated 'ordain' in the New Testament is not employed in this place in the original: the word is *ποιηση*—he 'made' or 'constituted'—and is never used to signify the official act of ministerial ordination." So likewise in Acts i. 22, where Peter says, "must one be ordained to be a witness with us of the resurrection," the word translated ordain is *ανεληφθη*, which signifies "to be ordained," merely in the sense of "appointed." It is evident, from the bare perusal of the several narratives, that the twelve were merely appointed Apostles by Christ, and not ordained to the Apostleship. When the disciples attempted to fill the place of Judas, Matthias was not ordained an Apostle; but the lot fell upon him, and he was numbered with the Apostles without any ordination. When Christ came down from heaven to appoint Paul an Apostle, he simply made the appointment without ordaining him to the office. We read of the ordination of Elders or Presbyters, but never of Apostles. We challenge our opponents to produce a single case of such ordination. The only one they have ever pretended to cite is that of Timothy; but we have abundantly shown that he was ordained by the Presbytery, not to the Apostleship, but to the work of an Evangelist. But when Christ gave the ministerial commission to the eleven disciples, before they could discharge the duties it enjoins they must be ordained to the office. Hence, the Lord Jesus Christ proceeded to their ordination: "He breathed on them, and saith unto them, Receive ye the Holy Ghost." This our author affirms to be *an ordination*. His words are: "Therefore no argument can be drawn from this mere incident against our general position that the ministerial commission, in the strict and highest sense of the term, is found in the last solemn charge of our Lord to his Apostles, and the attending ceremony having all the solemnity and force of an official ordination. 'And when he had said this, he breathed on them,

and saith unto them, Receive ye the Holy Ghost ; whosesoever sins ye remit, they are remitted : and whosoever sins ye retain, they are retained.' If this is not a formal investiture of office, both in the terms and in the act, then it would be impossible to find such in the whole compass of the Bible." Just so we think. But, pray, with what office did this ordination invest them ? Not with the Apostleship ; for they were Apostles before. Not with the Deaconship, for that had not yet been instituted : and we believe that it is not pretended by any that the Apostles were ordained to the deaconship. To what office, then, were they ordained ? The conclusion is inevitable, they were invested with the *Presbyterial office* : they were ordained Presbyters ; and, as such, were commissioned to preach, to baptize, to rule, and to ordain other presbyters in the church of God. The Apostleship was an extraordinary, temporary, and personal office ; and as such, a mere appointment to it by our Lord in person was considered sufficient, without a formal ordination. The presbyterate was a permanent office, which was to be handed down from one class of Presbyters to another, and thus continue in the church to the end of time. It was therefore deemed both expedient and necessary to have individuals inducted into this office by a formal and solemn ordination.

4. The Apostles, as such, had no right to perform most of the duties enjoined in the ministerial commission. The only duty which Apostles were appointed to perform in common with presbyters, was that of preaching. We find this inserted in the article of their appointment, as contained in Mark iii. 14, 15 : " And he ordained (or constituted) twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and cast out devils." The idea that the Apostleship contains within itself the presbyterate, as the greater contains the less, is a sheer assumption, not only without evidence, but in the face of evidence to the contrary. It can never be

shown that the Apostles, merely as Apostles, had any right to administer Christian baptism or to ordain : and the rule which they exercised was extraordinary, growing out of the fact that they were inspired men ; and, as such, sustained personally the same relation to the church as their writings do at present. Hence, Paul says, 1 Cor. i. 17 : “ Christ sent me not to baptize, but to preach the gospel ;” that is, my appropriate work, *as an Apostle*, is not to baptize, but to preach. True, he baptized a few persons ; but this was after he had been constituted a presbyter by the presbytery of Antioch.

That the Apostles, as such, were not authorized to ordain, is evident from the fact that the Apostle Paul was not qualified to accompany Barnabas upon an ordaining tour through the churches, until he had first been ordained a presbyter—not by Apostles, but by the prophets and teachers who constituted the presbytery of the church at Antioch. The account of this transaction is contained in Acts xiii. 1–3 : “ Now there were in the church which was at Antioch, certain prophets and teachers ; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.” “ This,” says Dr. Miller, “ is the most ample account of an ordination to be found in Scripture ; and it is an account which, were there no other, would be sufficient to decide the present controversy in our favor. Who were the ordainers on this occasion ? They were not Apostles : lest this should be supposed, their names are given. They were not bishops in the modern sense of the word ; for there were a number of them ministering together in the same church. They were the prophets and teachers

of the church at Antioch. With respect to these teachers, no higher character has ever been claimed for them than that of presbyters, laboring in word and doctrine. And as to the prophets, though the precise nature of their endowments and office be not certainly known, yet there is complete evidence that they did not sustain that ecclesiastical rank with which Episcopalians contend that, in the days of the Apostles, the power of ordaining was connected. Still these ministers ordained; and they did this under the immediate direction of the Holy Ghost, who cannot be supposed to sanction any departure from an essential principle of church government." Dr. Hammond, one of the most able and zealous advocates for Episcopacy, does not hesitate to pronounce this transaction a regular ordination. This is likewise the opinion of that distinguished Episcopal writer, Bishop Taylor. He says, speaking of Paul, "He had the special honor to be chosen in an extraordinary way, yet he had something of the ordinary too; for, in an extraordinary manner he was sent to be ordained in an ordinary ministry. His designation was as immediate as that of the eleven Apostles, though his ordination was not." The learned Dr. Lightfoot was also of the same opinion. "No better reason," says he, "can be given of this present action, than that the Lord did hereby set down a platform of ordaining ministers to the church of the Gentiles in future times." Chrysostom, one of the early fathers, asserts that Paul was ordained at Antioch, and quotes this same passage from Acts in support of the position. We close this part of our subject by adding the testimony of Archbishop Whately, the present primate of Ireland. He calls this transaction an ordination not only, but one by the elders of the church at Antioch; he even goes so far as to say that this "*ordination by elders*" was *to the Apostleship*. This last position, as we have before remarked, is entirely untenable; but, even were it admitted, it would completely overthrow the

whole fabric of *exclusive Episcopacy*. Jure divino exclusive Episcopalians will not admit that presbyters have *any right* to ordain; much less that they have a right to *ordain Apostles* or *diocesan Bishops*. The language of the Archbishop upon this subject is as follows: "It is worth remarking also, that as if on purpose to guard against the assumption which might not unnaturally have taken place, of some supremacy, such as no church was designed to enjoy, on the part of Jerusalem the fountain-head of the religion, it was by the special appointment of the Holy Spirit that Saul and Barnabas were ordained to the very highest office, the Apostleship, not by the hands of other Apostles, or of any persons at Jerusalem, but by the elders of Antioch. Some reason for such a procedure there must have been; and it does seem probable that it was designed for the very purpose (among others) of impressing on men's minds the independence and equality of the several churches on earth." Here, then, is ample testimony drawn from the most eminent sources that this transaction was an ordination by the hands of presbyters, and that it was necessary to qualify Paul and Barnabas to go upon an ordaining tour through the churches; and if this be true, it is plain that Apostles, as such, had not a right to ordain; but that the Apostle Paul, before he could ordain others, must himself be ordained by the presbytery to the presbyterate.

5. "Those who act under the ministerial commission are appointed and set apart by men; but Apostles must receive their appointment from the Lord Jesus Christ in person. That those who act under the ministerial commission are appointed and set apart by men, will not be disputed by any. That the Apostles must receive their appointment from the Lord Jesus Christ in person, has been abundantly shown in a previous discourse. In answering a supposed objection to this position, drawn from the appointment of Matthias to the Apostleship, the opinion was set

forth that this transaction was entirely unauthorized. This opinion has since been attacked, with some degree of warmth, in an anonymous pamphlet, which has been extensively circulated in this community, and great pains has been taken to leave the impression, that the whole force of our argument depend upon the correctness of this opinion. We should never have referred, in this public manner, to the contents of this pamphlet, were there not good reason for believing that its author and the author of "The Enquiry" are the same individual. The question whether the election of Matthias to the Apostleship was an authorized transaction, is one about which the ablest commentators have differed. We have been led to take the negative of this question, for the following reasons :

1. Our Lord, during the time he spent with his disciples after his resurrection, left no directions with them to fill the place of Judas. If he had done so, Peter would have referred to those directions instead of quoting a prophecy, which, while it showed that that place was to be supplied, gave no authority to the disciples to supply it.

2. Instead of directing his disciples to make an Apostle, Christ charged them to wait at Jerusalem until they should be endowed with power from on high.

3. This appointment took place before the promised Spirit was poured upon the disciples on the day of Pentecost.

4. There was no visible manifestation of the ratification of the act by Jehovah himself, as we may naturally suppose would have been the case, in that age of the church, in so important and solemn a transaction, if it had been authorized by God.

5. We hear nothing of Matthias, as an Apostle, after his appointment.

6. In due time, the Lord Jesus himself came down from heaven, and appointed Paul to the Apostleship ; as we think, to fill the place of Judas.

But we do not consider this point of the least importance to the strength and conclusiveness of our general argument. Suppose we take the ground of the Rev. Tractarian, that Matthias was appointed to the Apostleship by the Lord through the lot, and that he was ordained an Apostle by the Holy Ghost on the day of Pentecost; this, of itself, would go very far to show that *men* have no authority to appoint and ordain Apostles. Again: suppose we allow that Christ came from heaven to add one to his college of Apostles; this would afford a very strong presumptive argument to prove that men have no right to make such additions. Allowing all this to be true, we have only to change the number of Apostles from twelve to thirteen, and our argument remains as impregnable as ever. Our author is mistaken when he supposes that, if he can prove that the Lord appointed thirteen Apostles, he has passed the "*Rubicon*" of his difficulty. In order to do that, he must show that Apostles were appointed by men, which never has been, and never can be proved. The fact then that Apostles were appointed by the Lord in person, while those acting under the ministerial commission are appointed by men, shows conclusively that the Apostleship and this commission are distinct from each other.

6. All the powers conferred, and duties enjoined by the ministerial commission, were possessed and exercised by presbyters. We have so entirely prepared the way for this position, in the previous part of this discourse, that only a few remarks are necessary to make its truth evident to all. That presbyters preached and administered the sacraments, is not disputed by any. His words are—"That 'they ruled' and took the oversight of the particular flock or congregation where their Apostles had placed them, is, with equal clearness, asserted." Again, "Much has been written to prove that elders had the rule and oversight of the churches. Long and labored arguments have been brought to fortify and

sustain this position. But, with us, this is needless. It is granted already, in the sense of ruling a particular congregation or 'flock.' But this power was not absolute. It was held subject to the control and final decision of the Apostles, in every case where it was exercised." Here, then, our author admits, that presbyters ruled in the churches ; but then their rule was subject to the decision of the Apostles. Very good. This, in a very important sense, was undoubtedly true. The inspired Apostles bore the same relation to the presbyters of that early period, which their writings do to the presbyters of the present day. The rule of the presbyters of the present day is subject to the final decision of the inspired Apostolic writings ; just as the rule of the presbyters, at that distant period, was subject to the final decision of the Apostles themselves. We have full as much evidence, that the rule of Timothy and Titus was subject to the final decision of the Apostles, as we have that the rule of any other presbyters was subject to their final decision ; and yet we are told that Timothy and Titus were diocesan bishops ! So that, if the argument of our author prove any thing, it proves that there are four orders of clergy in the church ; for even the power of diocesan bishops was not absolute, "their rule being subject to the final decision of the Apostles." But let us look for a few moments at the right of presbyters to rule, in the light of the Scriptures. The first passage to which I would call your attention is Acts xx. 28 : "Take heed, therefore, unto yourselves and to the flock over which the Holy Ghost hath made you overseers, (or *ἐπισκοποι*, bishops,) to feed the church of God, which he hath purchased with his own blood." This was Paul's farewell address to the elders of Ephesus. He tells them, verse 25th, "And now, behold I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." Here then we have the Apostle's last charge to those elders, his parting advice to those

whom the Holy Ghost had made bishops of that church. He charges them, "to feed the church of God." The word here translated "feed," is *ποιμαίνειν*, which signifies that care which a shepherd exercises over his flock, and certainly must imply *government* among other things. The late Dr. Mason, by a critical examination into the meaning of this word, shows conclusively that, both in classical and New Testament Greek, it implies rule or *government*. Nor was this rule to be "subject to the final decision of the Apostle," for he was to leave them for ever; they were to see his face no more. Nor does he say a word to them about a prelate who was to exercise authority over them. Episcopalians inform us that Timothy was at this time bishop of Ephesus. It is passing strange, if this was the case, that the Apostle says not a word to these elders about their duties to their diocesan, nor even intimates that they have one placed over them. Any individual, upon a candid perusal of the narrative of this transaction, would at once conclude that the whole charge of this church was committed to its bench of elders or presbyters, and that they were to be its supreme earthly rulers. And we strongly suspect that this, after all, was the case.

That presbyters governed the primitive churches, and exercised the highest ordinary ecclesiastical authority in those churches, is the opinion of many eminent Episcopalians. Bishop Bilson, in his work against *Seminarius*, Lib. I. p. 318, says, "The church was at first governed by the common council of presbyters; that therefore bishops must understand that they are greater than presbyters, rather by custom than the Lord's appointment; and that bishops came in after the Apostles." Dr. Whittaker, an eminent Episcopal divine, and divinity professor in the university of Cambridge, in writing against Bellarmine from 2 Tim. i. 6, says, "We understand that Timothy had hands laid on him by presbyters, who at that time governed the church in

common council." Other testimonies might be added, but these are sufficient.

We will notice but a single passage more under this head; it is 1 Tim. v. 17: "Let the elders that rule well be counted worthy of double honor, *especially* they who labor in the *word* and *doctrine*." Here it is asserted not only that elders rule, but that there is a class of elders whose *sole business* it is *to rule*, and another class who *preach* as well as *rule*. Upon this passage that distinguished divine, Dr. Owen, remarks: "This would be a text of uncontrollable evidence if it had any thing but prejudice and interest to contend with. On the first proposal of the text, 'That the elders who rule well are worthy of double honor, especially they who labor in the word and doctrine,' a rational man who is unprejudiced, who never heard of the controversy about ruling elders, can hardly avoid the apprehension that there are two sorts of elders; some who labor in word and doctrine, and some who do not so labor." The opinion of the Episcopal Doctor and Professor Whittaker, is full as decisive. He says, "By these words the Apostle evidently distinguishes between the bishops and the inspectors of the church. If all who rule well be worthy of double honor, especially they who labor in word and doctrine, it is plain that there were some who did not thus labor: for, if all had been of this description, the meaning would have been absurd; but the word *especially* points out a difference. If I should say that all who study well at the university are worthy of double honor, especially they who labor in the study of theology, I must either mean that all do not apply themselves to the study of theology, or I should speak *nonsense*. Wherefore, I confess that to be the most genuine sense by which pastors and teachers are distinguished from those who only govern." Dr. Whitby, in his note on this passage, says, "The elders of the Jews were of two sorts:

"1. Such as governed in the synagogue.

“2. Such as ministered in reading and expounding the Scriptures. And these, the Apostle declares to be the most honorable, and worthy the chiefest reward. Accordingly, the Apostle, reckoning up the offices God had appointed in the church, places teachers before governments, 1 Cor. xii. 28.”—Here then it would seem, both from the language of Scripture and the confession of eminent Episcopalians, that, so far from elders not ruling in the primitive church, there were a class of elders who did nothing but rule. And we would ask, Where in the Episcopal church can you find such a bench of ruling “*elders*?” We must be a little careful or we shall prove that the Presbyterian form of government is the *primitive* and *apostolical form*, and that the Presbyterian church is the TRUE APOSTOLIC CHURCH.

That presbyters ordained we have clearly proved already. Paul and Barnabas and Timotheus all received presbyterial ordination. We trust we have shown conclusively, that “to ordain” was the peculiar and appropriate duty of presbyters, and did not belong to Apostles, as such. Here then you perceive that all the powers conferred and duties enjoined by the ministerial commission were possessed and exercised by the presbyters in the New Testament church: and this goes to prove that the commission was presbyterial and not apostolical.

7. There is no distinction made in the New Testament between bishops and presbyters. These names are applied interchangeably, and to the same order of clergy. Any one may satisfy himself of the truth of this position by referring to the following passages of Scripture: Acts xx. 17–28—the hearer must recollect when he reads this passage, that the word translated overseers is *ἐπισκοποι* (bishops)—Philippians i. 1; Titus i. 5–9. There is a passage contained in 1 Pet. v. 1–2, upon which we will make a single remark: “The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a

partaker of the glory which shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." The word here translated "taking the oversight," is *ἐπισκοποῦντες*, which signifies to exercise the office and discharge the duties of a bishop; so that presbyters are not only called bishops in Scripture, but they are likewise exhorted to exercise the office and discharge the duties of bishops among the churches. Our author admits that elders are called bishops in Scripture. He says, "And it is even true that the word (bishop) in the New Testament is generally applied to elders." He then goes on to state that the first grade of ministers were, in the early ages of the church, called Apostles: while the second grade were called interchangeably Bishops and Presbyters. But that, in process of time, the name of Apostle, from the peculiar reverence attached to it, (the first Apostles being inspired,) seems to have been dropped; and the term Bishop, taken in its place, whilst the term Presbyter was alone retained by the second order of ministers. Upon this quotation we would make the following remarks:—

1. If the Apostles are the only diocesan bishops to be found in the Scriptures, then indeed was the primitive church without such bishops; for it is most evident that the Apostles were not diocesans at all, but special missionaries, endowed with extraordinary powers, whose offices ceased with themselves.

2. The fact that presbyters are called bishops in the Scriptures, and that they are the only Scripture bishops, goes very far to show that they were the only permanent spiritual overseers appointed by Christ and his Apostles in the churches.

3. The idea that, in the first ages, the successors of the Apostles, who constitute the first order of the ministry, were called Apostles; and that, in process of time, out of rever-

ence or modesty, they dropped the term Apostle and assumed one of the names used to designate the second order, is not only unsustained by the imperial record, but is entirely contradicted by that analogy which is deducible from the whole history of our race. Who ever heard of a class of individuals having a right to an office, out of reverence or modesty relinquishing its appropriate name, and assuming that of a lower official grade? If there are any such instances upon the page of history, we can only say they have never met our eye. And especially is it passing strange that those who were *true Apostles* should, out of *reverence* or *modesty*, relinquish the very name which had been bestowed on them by their divine Lord and Master! We know that our author quotes Theodoret to sustain his position. His words are, "The same persons were anciently called Bishops and Presbyters, and they whom we now call Bishops were then called Apostles, but in process of time the name of Apostles was appropriated to them who were Apostles in the *strict sense*; and the rest, who were formerly called *Apostles*, were styled Bishops." It is worthy of remark, that, according to Theodoret, those who were anciently called Apostles, but were afterwards called Bishops, were not Apostles in the "*strict sense*" of that term. The words which he uses, and which are here translated "Apostles in the *strict sense*," are "*αληθως αποστολοι*," which signify "Apostles indeed," or "true Apostles;" so that, according to the testimony of the individual quoted by our author himself, those who were called Apostles and afterwards Bishops were not "Apostles *indeed*," or "*true Apostles*;" and if they were not "*true Apostles*," they were not Apostles *at all*. The fact was, as stated by Eusebius, that in the early period of the church "many were called Apostles by way of imitation"—and in the larger and general acceptance of that term; but in process of time, this use of the term was abandoned, and it was confined to those who were "*indeed*" or "*truly*" the inspired

Apostles of Christ. But suppose Theodoret had said, in so many words, "Those whom we now call Bishops are in the *true sense* Apostles, the only successors of the Apostles of Christ; and in the early ages of the church they were called Apostles, but in process of time that name was dropped, and they are now called Bishops," pray what could it prove? Simply that this was the opinion of Theodoret. And who was Theodoret? He was a writer of the fifth century, when diocesan Episcopacy had become firmly established in the church, and was first verging towards its *legitimate result*—the PAPACY. Those who live hundreds of years hence might, with the same propriety, quote the pamphlet of our author in favor of diocesan episcopacy, as he can quote Theodoret. The more clearly to illustrate this point, let us suppose Lockport to become an immense city, having its splendid palaces and magnificent public edifices. In process of time, it is visited with an earthquake, and entombed beneath the surface of the earth. Ages roll on, and the place where this city stood is unknown. An antiquarian, eccentric and persevering in his researches, visits this spot, and thinks he has discovered some indications that here lies a buried city. Being a gentleman of large fortune, and able to command aid to any extent, he employs a multitude of hands, and commences excavating the earth. They succeed in uncovering a portion of its splendid ruins, and find, among other things, a well selected library. It is the library of our author. They hand up volume after volume, until they come to a stack of pamphlets. They all appear alike, and there is a great probability that they are so many copies of the same production. They are somewhat surprised that any gentleman should have in his library so many copies of the same work. This circumstance excites the curiosity of the antiquarian, and he attempts to ascertain its character. Our language has undergone so many changes that it is with the utmost difficulty he can read it; but he finally succeeds. It is en-

titled "An inquiry into the ministerial commission, by Rev. Lloyd Windsor, M. A." He peruses its pages, and ascertains that it professes to be an argument in favor of diocesan Episcopacy. Being an Episcopalian himself, he presses it to his bosom as a precious relic of antiquity, as a production of one of the *ancient fathers*—going to show that diocesan bishops are the true successors of the Apostles, and that the Episcopal church is the only true church—its pages being full of bold assertions upon these points. The work is handed over to High Church Episcopal divines, and quoted largely to support their exclusive views of the ministry and the ordinances of the church. I would ask those of the present generation—those who hear me this evening—what would all this prove in favor of *jure divino* Episcopacy? and yet it would be just as conclusive as the supposed quotation from Theodoret, could it be found in his writings. The truth is, my hearers, as we have before proved, the Apostles, as such, had no successors. The only bishops which the New Testament knows any thing about, are presbyter bishops. Christ and his Apostles never made a diocesan bishop. The institution, the history, or the defined rights and duties of such a bishop cannot be found upon the sacred page. This order of the clergy is MAN-MADE; it never originated by divine appointment.

These views are sustained by eminent Episcopalians, as will be shown when we come to exhibit the testimony of Episcopalians in our favor. We will here cite the opinion of two eminent Episcopal divines. Doct. Willet says: "Seeing, in the Apostles' times, Episcopus and Presbyter—a bishop and a priest—were neither in name nor office distinguished, it followeth, then, that either the Apostles assigned no succession while they lived, neither appointed successors, or that, indifferently, all faithful pastors and preachers of the Apostolic faith are the Apostles' successors." Dr. Holland, the king's divinity professor at Oxford, at a public academical

exercise was asked, "Whether the office of Bishop be different from that of Presbyter and superior to it by divine right?" To which he replied: "To affirm that there is such a difference and superiority by *divine right*, is most false; contrary to the Scripture, to the fathers, to the doctrine of the church of England, yea, to the schoolmen themselves."

Lastly: our author admits that there is but one ministerial commission given by Christ, and that that commission was given to but one order, viz., "the Eleven." Now, it will be evident to any one who will give it a candid perusal, that this commission grants no authority to constitute three orders in the ministry. How comes it to pass, then, that, in the Episcopal church, under one ministerial commission, given to one order, there are three orders of clergy? Our author attempts to get rid of this difficulty by stating that Presbyters or Elders were not appointed by Christ himself, but by the Apostles; that they do not act under the ministerial commission, as emanating directly from Christ; but that they are commissioned by the Apostles and their successors—diocesan Bishops. His idea appears to be, that Christ appoints and commissions the bishops, and the bishops appoint and commission the inferior clergy. According to our author's own showing, he, as a presbyter, does not act under the ministerial commission, as emanating from Christ; but he received his appointment and commission from the bishop who ordained him. If this be the state of the case, we do not envy him the authority under which he acts. How much more rational and scriptural the view, that this one commission created but one order of ministers, viz., Presbyters; which order has been perpetuated and multiplied in the church until the present day; that all faithful pastors act under the ministerial commission as it came from the Lord Jesus Christ, and that all may plead that precious promise which it contains,—“Lo! I am with you always, even unto the end of the world.”

But perhaps it will be asked, Did not the Apostles ordain Deacons? And are they not an inferior order of clergy? That the Apostles ordained deacons, is perfectly evident: but that they were ordained to the ministry of any order, we utterly deny. They were ordained, not to preach, in the official sense of that term; but to superintend the temporalities of the church, and especially to the distribution of alms among the poor widows and other indigent members who were depending upon the church's charity for a subsistence. They were appointed to "serve tables," that the Apostles might give themselves more entirely to preaching the word. This will be evident to any unprejudiced individual, who will take pains to read the narrative of their appointment. It is contained in Acts vi. 1-6: "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proselyte of Antioch: whom they set before the Apostles: and when they had prayed, they laid their hands on them." Here certainly there is nothing said about their being appointed to preach or exercise any of the functions of a gospel minister. The circumstance which led to their appointment, was, the murmuring of the Grecians against the Hebrews, because the widows of the former were neglected in the daily ministrations, and the argument which the twelve urge for their appointment is—"It is not

reason that we should leave the word of God and serve tables." They were appointed to attend to the daily ministration of alms among the poor of the church, that the Apostles might give themselves continually to prayer and to the ministry of the word. How exactly this narrative agrees with the situation and duties of Presbyterian deacons at the present time ! But perhaps you will ask, Did not Stephen exercise the functions of a minister ? do we not read that he preached ? By no means. Nowhere is this recorded of him. It is said that when his views of Christianity were attacked, he disputed with his opponents ; and that when he was brought before the council for trial he defended himself mightily ; but these things he had a perfect right to do without being an ordained minister. Again, you may ask, Did not Philip preach and baptize ? Certainly he did ; but not until he had been ordained an *evangelist*. Hence he is expressly called an evangelist in Acts xxi. 8 : " And the next day, we that were of Paul's company departed, and came unto Cesarea. And we entered into the house of Philip the Evangelist, which was one of the seven, and abode with him." Here Philip is expressly called an Evangelist ; and lest he should be thought to be some other Philip, it is stated that he was one of the seven who were elected deacons of the church at Jerusalem. " The truth is," says Dr. Miller, " Philip, a short time after being set apart a deacon, was driven from Jerusalem by persecution ; and being no longer able to fulfil the duties of this office, it is probable that some person in that city was chosen his successor, and that he was advanced to the higher office of Evangelist, and sent abroad to preach the gospel." Upon the subject of the deaconship, Bishop Croft, in his " Naked Truth," holds the following language : " Having thus stated and united the two pretended and distinct orders of Episcopacy and Presbytery, I now proceed to the third pretended spiritual order ; that of

the Deaconship. Whether this of deaconship be properly called an order or an office, I will not dispute, but certainly no spiritual order; for their office was to serve tables, as the Scripture phrases it, which, in plain English, is nothing else but overseers of the poor, to distribute justly and discreetly the alms of the faithful, which the Apostles would not trouble themselves withal, lest it should hinder them in the administration of the word and prayer. But, as most matters of this world in process of time deflect much from the original constitution, so it fell out in this business; for the bishops, who pretended to be the successors of the Apostles, by little and little took to themselves the dispensation of alms, first by way of inspection over the deacons; but at length the total management. And the deacons, who were mere lay officers, by degrees crept into the church ministration, and became a reputed spiritual order, and a necessary degree and step to the priesthood, of which I can find nothing in Scripture and the original institution; not a word relating to any thing but the ordering of alms for the poor. And the first I find of their officiating in spiritual matters, is in Justin Martyr's time, who lived in the second century." Here you have the ample testimony of an Episcopal Bishop upon the subject of the deaconship. Bishop White, of Pennsylvania, writing to Bishop Hobart upon the same subject, thus delivers his opinion: "But can it be imagined that an order instituted for the purpose of 'serving tables,' should, in the very infancy of its existence, have the office of the higher order of the ministry committed to them? I do not deny either the right or the prudence of allowing what has been subsequently allowed to this lowest order of the clergy. All I contend for is, that at the first institution of the order there could have been no difference between them and laymen in regard to the preaching of the word and the administering the sacraments." This is the same Bishop White who, our author

contends, believes in the *divine right* of Episcopacy. The testimony of this bishop may give him considerable trouble before these discourses are finished.

Here, then, we close our Bible argument. And who does not perceive that there are found in the Bible but three ordinary and permanent classes of church officers?

1. Presbyter Bishops or the pastors of the churches, who act under the ministerial commission and claim the precious promises which it contains: "Lo, I am with you always, even unto the end of the world."

2. A bench of ruling Elders, whose business it is to govern, and not to preach.

3. Deacons, who are to oversee the temporalities of the church, and distribute her alms to her indigent members. And we are willing to leave it to the decision of any candid hearer, whether here are not found all the essential features of PRESBYTERIANISM. We do not believe in the divine right of any form of church government; but we are firmly persuaded that *the form adopted by our particular branch of the church, comes nearer to the Apostolic model than any other extant*. This, it is believed, has been made abundantly evident in the foregoing lecture.

LECTURE V.

TESTIMONY OF THE FATHERS.

MATT. XV. 9.—“But in vain do they worship me, teaching for doctrine the commandments of men.”

MEN are ever prone to give an authority to the ancient expounders of divine law, which they ought never to possess. And especially is this the case when an importance is attached to forms and ceremonies, and the externals of religion, which cannot be sustained by a direct appeal to Scripture. Hence recourse is had to the writings of the ancients. This is the course taken by High Church Episcopalians. Failing entirely to sustain their system of exclusive doctrines by the Scriptures, they appeal with seeming confidence and triumph to the Fathers, or early Christian writers. In regard to this appeal we would remark :

1. Were the fathers ever so much in favor of diocesan Episcopacy, it would argue nothing against us, so long as we cannot find it in the Bible. We do not profess to take the very uncertain writings of the Fathers as any part of our rule of faith and practice. According to our belief, the Old and New Testaments are the “only *unerring* rule.” If, therefore, the Fathers decide against the Scriptures, we are bound to decide against them. We use the same language in regard to the authority of the Fathers, which the venerable Augustine used in regard to the authority of Cyprian : “His writings I hold not to be canonical, but examine them

by the canonical writings : and in them what agreeth with the authority of Divine Scripture, I accept with his praise. What agreeth not, I reject with his leave." This is precisely the course we must take with all the writings of the Fathers ; they must be tried by the Scripture, instead of the Scriptures being triëd by them.

2. In an appeal to the Fathers, it should be recollected that Episcopacy took its rise in the church in the third century ; and this fact, while it detracts materially from the weight of testimony brought after that period, in favor of Episcopacy, adds greatly to the weight of testimony adduced against it—upon the well-known legal and common-sense principle, that the testimony of an individual in his favor is considered of little value ; but his evidence against himself, is held to be the most convincing kind of testimony.

3. We do not shrink from an appeal to the Fathers : and, were it proper, we should be perfectly willing to leave it to them, as arbitrators in the matters of difference between high churchmen and ourselves ; we should not be the least fearful of their rendering a verdict against us.

But we will examine somewhat at length the testimony of the Fathers, and see what they say upon the subject. We will divide this testimony into two periods of time ; the first running to the middle of the third century, or the period before which Episcopacy had made any very marked progress in the church ; the second, after that time—for we believe it is admitted by all, that Episcopacy became somewhat rife in the church during the last half of the third century.

The earliest witness who lived and wrote during the first two hundred and fifty years of the Christian era, is Clemens Romanus. This is the first witness presented by our author in favor of Diocesan Episcopacy. He says of him, " A. D. 64-70, Clement, first Bishop of Rome, mentioned by St. Paul in Philip. iv. 3." That the person here spoken of, and

Clement of Rome, are the same, is affirmed by Eusebius Epiphanius, and St. Hierone. In his first epistle to the Corinthians now extant, Clement thus writes : “ So likewise our Apostles knew by our Lord Jesus Christ, that there should arise contentions on account of the ministry, and therefore, having a perfect knowledge of this, they (the Apostles) appointed persons, as we have before said, and gave directions how, when they should die, other chosen and approved men should succeed in their ministry.” “ We have here ”—continues our author—“ the testimony of one who was the personal companion of St. Paul, affirming that the succession of the Bishops was commanded by the Apostles.” If this is the strongest passage our author can find in Clement, his case must be a desperate one, so far as this Father is concerned ; for he does not even mention the term Bishop at all ; he merely says, that to prevent all disputes about the *ministry*, the Apostles *appointed ministers in the churches, and gave directions how, when they should die, successors should be appointed to their ministry*. Now we would ask, Who, among all the non-Episcopal ranks, disputes this fact ? Not one that we ever heard of in any age or country. And yet, this is introduced with wonderful ceremony, as though it went to prove that the Apostles established an order of diocesan Bishops in the church of God ! But, although our author is satisfied with so short a quotation from Clement, it is by no means all that that Father has written upon the subject. Other extracts will throw light upon the one quoted by our author. In this same epistle of Clement to the Corinthians, he says : “ The Apostles, going abroad preaching through countries and cities, appointed the first fruits of their ministry to be Bishops and Deacons : nor was this any thing new, seeing, long before, it was written concerning bishops and deacons, ‘ For thus saith the Scripture in a certain place, I will appoint their bishops in righteousness, and their deacons in faith.’ ” Here you per-

ceive Clement speaks after the manner of St. Paul of bishops and deacons, as the only distinct offices in the church; he does not here, he nowhere speaks of presbyters and bishops as being different orders of the ministry. This would have appeared most evident, if our author had continued his own quotation a little further on; but, as he has not seen fit to do it, we will do it for him. Clement says: "The Apostles knew by our Lord Jesus Christ that contentions would arise about the name of Episcopacy; and therefore, having a perfect knowledge of this, they appointed persons, as we have before said, and gave directions how, when they should die, other chosen and approved men should succeed in their ministry. Wherefore we cannot think that those may be justly thrown out of their ministry, who were either appointed by them, or afterwards chosen by other eminent men with the consent of the whole church. For it would be no small sin in us, should we cast off those from their *Episcopate*, (i. e. Bishoprick,) who nobly and without blame fulfil the duties of it. Blessed are those *Presbyters* who, having finished their course before these times, obtained a perfect and fruitful dissolution. For they have no fear lest any one should turn them out of the place which is now appointed for them." Again: "It is a shame, my beloved, yea, a very great shame, and unworthy of your Christian profession, to hear that the most firm and ancient church of the Corinthians should, by one or two persons, be led into a sedition against its Presbyters. Only let the flock of Christ be at peace with the presbyters which are set over it. He that shall do this, shall get to himself very great honor in the Lord. Do ye, therefore, who first laid the foundation of this sedition, submit yourselves to your *presbyters*, and be instructed into repentance, bending the knee of your hearts." It is evident from these quotations,

1. That this epistle originated in the fact that a sedition had arisen in the Corinthian church against their bishops or

presbyters, and that the object of Clement, in this epistle, was to quell this sedition.

2. Clement makes no distinction between the terms Bishop and Presbyter : he applies them both to the same class of individuals. It therefore follows,

3. That whatever he says about the succession of Bishops, he says also about the succession of Presbyters. With him, they are not two distinct orders, but the same order in the ministry. So much for the testimony of Clement. Instead of favoring our author's positions, it is altogether against them.

The next Father whom we shall introduce, is the venerable Polycarp. He is represented to have been a disciple of the Apostle John, and to have suffered martyrdom for the faith as it is in Jesus. His epistle to the Philippians was written early in the second century. In it we find the following statements: "It behooves you to abstain from these things, being subject to the Presbyters and Deacons as to God and Christ." Again; "Let the Presbyters be compassionate and merciful towards all, turning them from their errors; searching out those that are weak; not forgetting the widows, the fatherless, and the poor; abstaining from all wrath, respect of persons and unrighteous judgment; not easy to believe any thing against any, nor severe in judgment; knowing that we are all debtors in point of law." This Father does not, in his whole epistle, mention the word *Bishop*, and the whole tenor of his epistle goes to show that, in the Philippian church, there were only two classes of officers, viz., Presbyters and Deacons.

The next Father is Ignatius. Concerning this Father our author says: "A. D. 67, Ignatius, the disciple of St. John; for forty years the bishop of Antioch. He suffered martyrdom under Trajan at Rome; whither he was sent for that purpose, about the year of our Lord 107. In his

epistle to the church of Philadelphia in Asia, he writes : ‘ Which also I salute in the blood of Jesus Christ, which is our eternal and undefiled joy, especially if they are at unity with the Bishop and Presbyters who are with him and the Deacons, appointed according to the mind of Jesus Christ ; whom he has settled according to his own will, with all firmness by his Holy Spirit.’——Which Bishop I know obtained that great ministry among you, not of himself, neither by men, nor out of vainglory, but by the love of God the Father, and our Lord Jesus Christ. Be not deceived, brethren : If any one follow him that makes a schism in the church, he shall not inherit the kingdom of God. If any one walk after any other opinion, he agrees not with the passion of Christ. Wherefore let it be your endeavor to partake all of the same holy Eucharist (Lord’s Supper). For there is but one flesh of our Lord Jesus Christ, and one cup in the unity of his blood, one altar, as also there is one Bishop together with his presbytery, and the Deacons my fellow-servants ; that so, whatever ye do, ye may do it according to the will of God.” To confute our author, we need no other quotation from Ignatius than the one which he has himself here introduced. It is true that Ignatius in this extract speaks of the bishop, presbyters, and deacons of the church at Philadelphia ; but he speaks of them just as we, Presbyterians, would speak of the pastor, elders and deacons of any particular church. This epistle was addressed, not to a plurality of churches, such as exist in a diocese, but to the single individual church organization at Philadelphia, which is evident from the two following facts :

1. The presbyters and deacons were *with the bishop* : that is, they were administering together with him, in the same church. Ignatius says expressly, “ Especially if they are at unity with the bishop and presbyters who are *with him*, and the deacons,” &c.

2. This church, according to Ignatius, had but one altar

as well as one bishop, which shows conclusively that it was an *individual* church, having its bishop or pastor, and bench of elders, [which bench of presbyters—in a church so large that its bishop required aids in the work of preaching the gospel—was divided into preaching and ruling presbyters,] and deacons; having but one altar, at which the holy eucharist was administered by the bishop or pastor to the assembled church, and not a diocese, consisting of a plurality of churches. It is a notorious fact, that every church in a diocese has its own altar, and that all the churches in a diocese never congregate at one altar. This extract then goes very far to sustain Presbyterianism; it proves nothing in favor of diocesan Episcopacy. If our author had attended to the evident meaning of Ignatius, instead of being captivated by the mere sound of the word when he mentions the *bishop* or *pastor* in distinction from those whom he calls “his presbytery,” who were his aids in preaching and ruling in the same church, he never would have cited this passage as evidence in his favor.

Concerning the testimony of Ignatius, we have two or three general remarks to make.

1. Great doubts are entertained by the learned of the genuineness of any of the epistles attributed to him. There are two collections of epistles, one is called his large, and the other his smaller epistles. Concerning the first it is universally agreed that they are spurious; and as to the last, it is very generally admitted that they abound with interpolations by subsequent writers. Dr. Campbell has a very able and convincing argument to prove that the whole of these epistles are forgeries. Their style and language belong to the fifth century, rather than the first or second.

2. Whatever is said in these epistles about bishops, it cannot be proved to have been said of diocesan bishops, but only of parochial bishops or presbyters.

3. Whatever authority they may ascribe to bishops, they

make presbyters the successors of the Apostles. This is all we need in the present discussion. They use the following very explicit language : " THE PRESBYTERS PRESIDE IN THE PLACE OF THE COUNCIL OF THE APOSTLES." " Be ye subject to your PRESBYTERS, as to the APOSTLES of Jesus Christ our hope." " Let all reverence the PRESBYTERS as the SANHEDRIM OF GOD AND THE COLLEGE OF APOSTLES." " See that ye follow the *Presbyters* as the *Apostles*." If high churchmen could find in Ignatius such language as this in regard to bishops, with what an air of triumph they would quote it as conclusive evidence that diocesan bishops are the true successors of *the Apostles*. But, alas ! they cannot press into their service these spurious epistles, and make them testify in favor of diocesan Episcopacy. The learned (Episcopal) Dr. Stillingfleet remarks, concerning the testimony of these epistles ; " In all those thirty-five testimonies produced out of Ignatius's epistles, for Episcopacy, I can meet with but one which is brought to prove the least semblance of an *institution* of *Christ* for Episcopacy, and if I be not much deceived, the sense of that place is clearly mistaken too."

The next Father mentioned by our author is Irenæus. He introduces his testimony in the following manner : " A. D. 170, Irenæus, bishop of Lyons, and disciple of Polycarp, writes—(Lib. III. chap. 3)—" We can reckon those bishops who have been constituted by the Apostles and their successors all the way to our times. We have the succession of the bishops to whom the Apostolic church in every place was committed." " The reader will observe," continues our author, " how entirely this statement agrees with that made by Clement, that the Apostles committed the churches in different places to faithful men as their successors." We would ask our author what writer in non-Episcopal ranks ever denied that the Apostles committed the churches in different places to faithful men, as their successors ? To

attempt to prove this is labor lost; for it is admitted on all hands. But the question in dispute is, whether these successors were diocesan bishops, or presbyter bishops? And whether they succeeded to the apostleship or the presbyterate? We are entirely willing to submit the question to Irenæus for a decision. If our author knows any thing about the writings of this Father beyond the quotation he has made, he must know he uses the titles bishop and presbyter as interchangeable terms, applicable to the same individuals, and designating the same office. This will be evident from the following quotations: "When we challenge them (the heretics) to that Apostolical tradition which is preserved in the church, through the succession of the *presbyters*, they oppose the tradition, pretending that they are wiser not only than the presbyters, but also than the Apostles."—Book against Heresies, Lib. III. chap. 2. "The Apostolic tradition is present in every church. We can enumerate those who were constituted bishops by the Apostles in the churches, and their successors even to us, who taught no such things. By showing the tradition and declared faith of the greatest and most ancient church of Rome, which she received from the Apostles, and which has come to us through the succession of the bishops, we confound all who conclude otherwise than they ought."—Lib. III. chap. 3. "Obey those presbyters in the church, who have the succession, as we have shown, from the Apostles; who, with the succession of the Episcopate, received the gift of truth according to the good pleasure of the Father."—Lib. IV. chap. 43. "We ought therefore to adhere to those presbyters who keep the Apostles' doctrine, and, together with the *presbyterial succession*, do show forth sound speech. Such *presbyters* the church nourishes; and of such the prophet says, 'I will give them *princes in peace, and bishops in righteousness.*'"—Lib. IV. chap. 44. "True knowledge is the doctrine of the Apostles *according to the succession of Bishops*, to whom they delivered the church in

every place ; which doctrine hath reached us, preserved in its most full delivery.”—Lib. IV. chap. 53. From these quotations it is perfectly clear, that Irenæus speaks of the same succession as coming down in the line of *bishops and presbyters*, that he applies these terms to the same individuals, and uses them to designate precisely the same office.

If doubts should still remain upon any mind in reference to this point, the following quotations cannot fail entirely to dispel them. In Lib. III. chap 3, of his book against Heresies, Irenæus calls Polycarp “*Bishop*” of the church of Smyrna. His language is : “ Polycarp also, who was not only taught by the Apostles, and conversed with many of those who had seen our Lord, but was also appointed by the Apostles *Bishop* of the church of Smyrna in Asia,” &c. In his epistle to Florinus, Irenæus calls this same Polycarp a “*Presbyter*.” His words are, “ I am able to testify before God, that if that holy and Apostolical *Presbyter* (Polycarp) had heard any such thing, he would have at once exclaimed, as his manner was, ‘ Good God ! into what times hast thou reserved me ! ’ ” Thus you perceive, that this Father at one time calls Polycarp a *Bishop* ; and, at another, a *Presbyter* ; showing conclusively that he used these titles to designate the same office. Again, what will our author say to the following quotation from Irenæus : “ The Apostles, founding and instructing that church, (the church of Rome,) delivered to Linus the Episcopate ; Anacletus succeeded him ; after him, Clement obtained the Episcopate from the Apostles ; to Clement succeeded Evaristus ; to him, Alexander ; then, Sixtus ; and after him, Telesphorus ; then, Hygynus ; after him, Pius ; then, Anicetus ; and when Soter had succeeded Anicetus, then Eleutherius had the Episcopate, in the twelfth place. By this appointment and instruction, that tradition in the church and publication of the truth which is from the Apostles, came to us.”—Lib. III. c. 3, *against Heresies*. In his letter to Victor, then Bishop of Rome, in reference to

the day upon which Easter should be celebrated, he says : “ Those Presbyters before *Soter*, who governed the church which thou, Victor, now governest—I mean Anicetus, Pius, Hygynus, Telesphorus, and Sixtus—they did not observe it ; and those *Presbyters* who preceded you, though they did not observe it themselves, yet sent the Eucharist to those of other churches who did observe it. And when blessed Polycarp in the days of Anicetus came to Rome, he did not much persuade Anicetus to observe it, as he (Anicetus) declared that the custom of the presbyters who were his predecessors should be retained.” Now, if we turn to the succession of bishops, given by our author in the Appendix to his work upon the ministerial commission, we find the names of Soter, Anicetus, Pius, Hygynus, Telesphorus, and Sixtus ? But all these are called by Irenæus, *Presbyters* ; and that too after our author declares they had received “ *the Episcopate*” in the church at Rome. Here, then, is evidence *incontrovertible* that Irenæus used the titles *Bishop* and *Presbyter* as *convertible* terms, applicable to the same individuals and office. The *Bishops* of Irenæus were the *Bishops* of Scripture, viz., *Presbyter-Bishops*.

The next Father we shall mention is Tertullian. Of him our author says : “ A. D. 200, Tertullian, a Presbyter of Carthage, writes : ‘ Let them produce the originals of their church, and show the order of their Bishops, so running down successively from the beginning as that every first bishop among them shall have had for his author and predecessor, some one of the Apostles, or Apostolic men, who continued with the Apostles. For, in this manner, the Apostolic churches bring down their registers, as the church of Smyrna from Polycarp, placed there by John ; the church of Rome from Clement, ordained by Peter ; and so do the rest prove their Apostolic origin by exhibiting those who were constituted their bishops by the Apostles.’ ” Here, again, we would ask, Who has denied that the Apostles con-

stituted bishops in the churches? Yet, this is all the testimony of Tertullian proves. Certainly it does not prove that they were diocesan bishops. It is true, Tertullian speaks of bishops as if they were the chief priests, or presbyters among the other presbyters, who were to preside in their councils and take the pastoral oversight of the churches, aided by the other presbyters and deacons; but never in such a manner as to lead the candid mind to suspect that they were diocesan bishops; for, most evidently, every *separate church* had its *bishop*. Tertullian, in his writings, contends most earnestly against the heretics of his time, and one way which he takes to prove them heretics is, to show that they have not the *succession of faith*, which had been handed down from the Apostles through the bishops or pastors of the several churches, who had been appointed by them. It is the succession of faith which he deems so vastly important; and he only mentions a succession of persons as a means to substantiate the succession of faith. This would have appeared from the quotation of our author, if he had taken in the whole paragraph. It is as follows: "But if any of the heretics dare to connect themselves with the Apostolic age, that they may seem to be derived from the Apostles as existing under them, we may say, let them therefore declare the origin of their churches. Let them exhibit the series of their bishops, so coming down by a continued *succession* from the beginning, as to show their first bishop to have had some Apostle, or Apostolical man, for his *predecessor* or *ordainer*, and WHO CONTINUED IN THE SAME FAITH with the Apostles," &c. Our author, in order to carry the idea that Tertullian here refers merely to a dry personal succession from the Apostles, omits entirely the first clause, in which allusion is made to the heretics; and not only so, but he also leaves out of the very midst of what he has quoted, the words—"IN THE SAME FAITH," and connects "continued" to "with;" making the sentence to

read—"who *continued* with the Apostles"—instead of, as it is in the original, "who continued IN THE SAME FAITH with the Apostles." So opposed are high churchmen to faith having any thing to do with their *true Apostolic succession*. But the views of Tertullian upon this subject will appear more evident from the following quotation :—"But if the heretics feign to fabricate such a succession, this will not help them. For their doctrine itself, compared with the doctrine of the Apostles, will, by its own diversity and contrariety, pronounce against them, that it had not, as its author, either any Apostle or Apostolic men ; for, as there was no difference among the Apostles in their doctrine, so neither did any Apostolical men teach any thing contrary to them, except those who *divided from the Apostles, and preached differently*. To this form of trial will appeal be made by those churches *henceforward* daily established ; which, though they have neither *any of the Apostles nor any Apostolical men for their founders*, yet all agreeing in the same faith, and FROM THIS CONSANGUINITY OF DOCTRINE to be esteemed NOT LESS APOSTOLICAL than the former. Therefore, our churches having appealed to both forms of proving themselves *Apostolical*, let the heretics show some form by which they can prove the same. But they cannot show this, for it does not exist ; therefore, they are not received into communion with those churches which are every way Apostolical ; for this reason—because of the difference of THEIR FAITH, which is, IN NO SENSE, APOSTOLICAL." Again, "what, if a bishop, or a deacon, or a widow, or a virgin, or a doctor in the church, or a confessor, shall have fallen from the faith ; shall heresy by them obtain the authority of truth ? What ! do we prove faith by persons, and not rather PERSONS BY FAITH ?" "Who are false prophets, but *false teachers ?* Who are false Apostles, except those who preach an adulterated gospel ?" Again, "churches were established in every city by the Apostles, from which the suc-

CESSION OF FAITH and the SEEDS OF DOCTRINE were derived to other churches ; and daily continue to be derived, to give them EXISTENCE AS CHURCHES. And, by this process, these *succeeding churches* will be esteemed *Apostolical*, as the offspring of Apostolical churches." Once more : " I am an *heir* of the *Apostles*. As they have provided for me by *will*, committing the same to the *faith*, and establishing it as by OATH, so I hold it. But they have disinherited *you, heretics*, and cast you out as aliens and enemies. But whence are heretics aliens and enemies to the Apostles ? It is by OPPOSITION OF DOCTRINE." No individual can read or hear these quotations from Tertullian, without perceiving at once that, with him, the great desideratum, in order to the existence of a TRUE CHURCH, was orthodoxy of faith ; or the *embracing those distinguishing and evangelical doctrines which were preached by the Apostles*. He says, expressly, that those churches which are not founded by Apostles or Apostolical men, but yet agree with them " in the same faith," " are, from this CONSANGUINITY OF DOCTRINE, to be esteemed *not less Apostolical* than those churches which were founded by the Apostles." He says, likewise, it is " the SUCCESSION OF FAITH" and " the SEEDS OF DOCTRINE" which are necessary to give existence to churches. So likewise it was not any want of *personal succession*, although he affirms they did not possess even this, but " OPPOSITION OF DOCTRINE," which proved heretics to be " *aliens and enemies to the Apostles*." How very different these views of Tertullian from those of exclusive personal succession divines, who hold that it is no matter how sound in the faith other churches may be, yet, if they have not the *personal succession*, they are not to be fellowshiped as churches of Jesus Christ. !

That Tertullian was not a *jure divino* Episcopalian is evident from the following quotation : " The highest priest, who is the bishop, has the right of administering baptism. Then, the presbyters and deacons ; yet not without the au-

thority of the bishop, BECAUSE OF THE HONOR OF THE CHURCH. THIS BEING PRESERVED, PEACE IS PRESERVED : otherwise, THE RIGHT BELONGS TO LAYMEN. However, the laity ought especially to submit humbly and modestly to the discipline or ecclesiastical regulations of the church in these matters, and not assume the office of a bishop, seeing their superiors, the presbyters and deacons, submit to the same. Emulation is the mother of divisions. All things are lawful to me, said the most holy Paul, but all things are not expedient. Let it suffice that you use your liberty in cases of necessity, where the condition of the person, and the circumstances of time and place compel you to it." Who Tertullian means by the "*highest* priest or *bishop*," he informs us in his celebrated Apology : he says, "Approved elders or presbyters *preside* among us, having received that honor, not by money, but by the suffrages of their brethren." From all of which it would appear, that at the commencement of the third century, the period when Tertullian lived and wrote, the elders or presbyters of each church, not at all by divine appointment, but for the sake of the order and peace of the church, chose one of their number to preside among them, whom they called their bishop ; and upon ordinary occasions, they yielded up to him the administration of ordinances, such as baptism, &c. It would likewise seem to be the opinion at least of Tertullian, that by divine right, even laymen might administer these ordinances ; but that they should, except on very special occasions, for the sake of peace and order, follow the example of the *presbyters and deacons*, and leave them to be performed by the *president* or *bishop*. The idea of this father that laymen or even deacons may administer ordinances, under any circumstances, is, of course, unscriptural ; but it goes to show how very far removed his sentiments were from the lofty and exclusive notions of high churchmen. It will likewise be perceived by all, that the form of government here described bears no analogy to *dio-*

cesan Episcopacy. High churchmen are welcome to all they can get out of this witness. The more closely they question him, the more will they be dissatisfied with his testimony.

The last father whose testimony we shall introduce into this discourse, is Clemens Alexandrinus, who flourished at the close of the second century. He was presbyter in Alexandria, and a prodigy of learning in his day. He says (Pædagog. Lib. I.), "We, who have rule over the churches, are shepherds or pastors after the image of the good Shepherd." In Lib. III., speaking of the impropriety of women wearing foreign hair, he says, "On whom or what will the presbyter impose his hand? To whom or what will he give his blessing? Not to the woman who is adorned, but to the strange locks of hair, and through them to another's head." Stromat, Lib. I., "Just so in the church, the presbyters are intrusted with the *dignified* ministry, the deacons with the subordinate." It is readily admitted, that this Father once speaks of bishops, presbyters, and deacons; and once he inverts the order, and speaks of presbyters, bishops, and deacons. But the bishops of Clement were like the bishops of Tertullian, "approved elders or presbyters," elected by the brethren to preside among them. That he considered bishop and presbyter the same order, is made to appear beyond the semblance of a doubt, from the following singular passage, taken from his work entitled *Quis dives Salvandus sit*: "Hear a fable, and yet not a fable, but a true story reported of John the Apostle, delivered to us, and kept in memory. After the death of the tyrant, when he (John) had returned to Ephesus out of the isle of Patmos, being desired, he went to the neighboring nations, where he appointed bishops, where he set in order whole cities, and where he chose, by lot, into the ecclesiastical function, of those who had been pointed out by the Spirit as by name. When he was come to a certain city, not far distant, the name of which some mention, and among other things had refreshed

the brethren, beholding a young man of a portly body, a gracious countenance, and fervent mind, he looked upon the bishop, who was set over all, and said: 'I commit this young man to thy custody, in presence of this church, and Christ bearing me witness.' When he had received the charge, and promised the performance of all things relative to it, John again urged and made protestation of the same thing, and afterward departed to Ephesus. And the presbyter, taking the young man, brought him to his own house, nourished, comforted, and cherished him, and at length baptized him." Here it is most evident that Clement applies the terms bishop and presbyter interchangeably to the same individual and office.

Here closes the testimony of the Fathers for the first two hundred and fifty years of the history of the New Testament church. We have presented the testimony of all the important witnesses who lived and wrote during this early period, and to whom an appeal is made by both sides of this controversy. It has been our intention and aim to keep nothing of importance back upon either side of the question. We have labored to give a fair and impartial view of what they say upon this subject. And we are entirely willing to leave it to the hearer to judge, whether, during the whole of this period, he can find any thing in the church that bears the least resemblance to diocesan Episcopacy.

LECTURE VI.

TESTIMONY OF THE FATHERS—CONTINUED.

MATT. XV. 9.—“But in vain do they worship me, teaching for doctrines the commandments of men.”

IN the last lecture we entered upon the testimony of the Fathers, and brought it down in the history of the church for two hundred and fifty years. During that period, we have no evidence of the existence of such a thing as prelacy. It took its rise about the middle of the third century; and the power of the prelates over the people continued to increase until it terminated in the usurped supreme authority of the papal chair. It is proposed in the present discourse to attend to the testimony of the later fathers, or of those who lived and wrote after the first half of the third century.

The first of these fathers is Cyprian, bishop of Carthage. He flourished about the year 250. The quotation made by our author from this father is as follows: “From thence, through these changes of times and *successions*, the ordination of bishops and the government of the church have descended, so that the church is built upon the bishops.” This testimony of Cyprian proves nothing in favor of prelacy, unless it can first be shown that the bishops of Cyprian were of a distinct order from presbyters, and not simply *presbyter bishops*, who were chosen by the college of presbyters to preside over their councils and discharge the duties of president as the *first among equals*. It is readily admitted that Cyprian is the most lofty in his views upon the authority of

the bishops of any of the fathers; and yet all that can be fairly inferred from his writings is, that a bishop in his day was a *presiding presbyter*, and by no means another and superior order of the ministry. The following facts will be sufficient to show that, with Cyprian, bishop and presbyter were of the same order.

1. He asserts, in so many words, that the presidents or bishops of the church alone had the right to baptize. His language is, Epist. 73, "Whence we understand that it is lawful for none but presidents of the church to baptize." But no one doubts but that presbyters were allowed to administer baptism.

2. He uses the terms bishop and priest interchangeably, as though they referred to the same order. He says, Epist. 67, "The people should not flatter themselves that they are free from fault when they communicate with a sinful priest, and give their consent to the presidency of a wicked bishop. Wherefore a flock that is obedient to God's commands, and fears him, ought to separate from a wicked bishop, and not to join in the sacrifices of a sacrilegious priest; since the flock or people have the chief power of choosing worthy priests, and refusing unworthy ones,—which, we see, comes down to us from divine authority, that the priest should be chosen in the presence of the flock, and in the sight of all; that he may be approved as worthy and fit by the judgment and testimony of all." Here it is most evident that bishop and priest are used as interchangeable terms, referring to the same order of clergy.

3. During his exile from his flock on account of persecution, he exhorts his presbyters to perform his duties for him in his absence. His words are, "I beseech you according to your faith and religion, that you perform your own duties, and also those *belonging to me*, so that nothing may be wanting either in discipline or diligence." Again: "I rely upon your love and your religion, which I well know,

and by these letters I *exhort and commit the charge* to you, that you, whose presence does not expose you to such peril, would *discharge my duty, act in my place*, and perform all those things which the administration of the church requires." If, in the opinion of Cyprian, bishops and presbyters were not of the same order, so that presbyters had no right to perform the duties of a bishop, he never would have exhorted them to discharge his duties in his absence. Pray, what would be thought of Bishop Delancy, if, during an absence from his diocese, he was to write to his presbyters to discharge his duties for him!

4. Cyprian speaks of the ordination of a bishop, as though he was the pastor of a single flock. He says, "This, therefore, is to be observed and held as founded on divine tradition and Apostolic practice, which is also kept up with us, and almost in all provinces, that, in order to the right performance of ordination, the neighboring bishops of the same province meet with that flock to which the bishop is ordained, and that the bishop be chosen in presence of the people, who know every one's life, and are acquainted with their whole conversation." This, certainly, makes out a very fair *presbyterial ordination*. The bishop is ordained pastor of a single flock, who make choice of him as their pastor, and he is ordained by a presbytery made up of the neighboring bishops. Upon the very passage of the testimony of Cyprian quoted by our author, Dr. Miller remarks: "When Cyprian speaks of the church as 'being built on the bishops,' and of all the acts of the church as being managed by them, Episcopalians hastily triumph, as if this were decided testimony in their favor. But their triumph is premature. Does Cyprian in these passages refer to *diocesan* or *parochial* bishops?—to prelates who have the government of a diocese containing a number of congregations and their ministers?—or to pastors of single flocks? The latter, from the whole strain of his epistles, is evidently his

meaning. He nowhere gives the least hint of having more than one congregation under his own care. He represents his whole church as ordinarily joining together in the celebration of the eucharist. He declares his resolution to do nothing without the council of his elders and the consent of his flock. He affirms that every church, when properly organized, consists of a bishop, clergy, and the brotherhood. All these representations apply only to parochial, and by no means to diocesan Episcopacy. For, if such officers belong to every church or organized religious society, then we must conclude that, by the clergy of each church, as distinguished from the bishop, is meant those elders who assisted the pastor in the discharge of parochial duty. It is well known that Cyprian applies the term clergy to all sorts of church officers. In his epistles, not only the presbyters or elders, but the deacons, subdeacons, readers, and acolyths, are all spoken of as belonging to the clergy. The ordination of such persons, (for it seems in his time they were all formally ordained,) he calls '*ordinationes clericæ*,' and the letters he transmitted by them he styles '*literæ clericæ*.' Here, then, you may at once perceive upon which side of this question the testimony of Cyprian bears. It goes to show that the bishops of his day were parochial, and not diocesan bishops."

The next Father cited by our author is Firmilian, bishop of Cæsarea. From his letter to Cyprian our author quotes the following part of a sentence: "The bishops who succeeded the Apostles, by a vicarious ordination." Who ever denied that bishops succeeded the Apostles? And why produce a witness to prove what nobody disputes? The question is, Were they *diocesan* or *presbyter* bishops? Firmilian himself declares that the power of baptizing, confirming, and ordaining, is vested with the presbyters. He uses the following language: "But the other heretics also, if they separate from the church, can have no power or grace;

since all power and grace are placed in the church where presbyters preside, in whom is vested the power of baptizing and imposition of hands and ordination." (Epis. to Cyprian, 75.) Now, if presbyters, in the days of Firmilian, *confirmed* and *ordained*, certainly his bishops could have been nothing more than *presbyter bishops*. Next our author cites the testimony of Clarus, a bishop in the council of Carthage, who says, "The will of our Lord Jesus Christ is manifest, who sent his Apostles and gave to them *alone* the power which had been given to him by the Father; whom we have *succeeded*, governing the church of the Lord with the same power." Any candid hearer will perceive at once that this testimony proves nothing upon the subject of the present controversy. We all admit that the bishops of the churches have succeeded the Apostles; but the question returns, Have they succeeded them as Apostles, or as *presbyter bishops*? Upon this question, "*this deponent saith not.*" His testimony does not bear upon it in the least. Our author closes his array of testimony with the following quotation from Eusebius: "And in the sequel of this history, the succession of bishops from the Apostles shall be set down in order." And, pray, does this prove any thing to his purpose? We shall show, in another place, that this history, by Eusebius, of the *succession* of bishops from the Apostles, is, by his own confession, *very dark and doubtful*. But, suppose it was clear as *sunlight*, it would only prove that there was a succession of bishops from the Apostles; it would by no means prove that they were diocesans.

Thus we have gone through with the witnesses introduced by our author; and whenever they have borne testimony upon the point at issue, that testimony has been in our favor. But we have testimony by some of the most eminent fathers, which has been entirely omitted by our author, and which will probably somewhat surprise you, on account of its *clear and convincing nature*.

The first witness we shall introduce is Jerome, who lived and wrote about the year 380, and who is admitted by all parties to have been one of the most learned and eminent of the fathers. In his commentary on Titus, he has the following remarkable passage: "Let us diligently attend to the words of the Apostle, saying, 'that thou mayest ordain elders in every city as I have appointed thee;' who, discoursing in what follows, what sort of presbyter is to be ordained, saith, 'if any one be blameless, the husband of one wife,' &c.," afterwards adds, 'for a bishop must be blameless, as the steward of God,' &c. A presbyter, therefore, is the same as a bishop; and before there were, by the devil's instinct, parties in religion, and it was said among the people, I am of Paul, I of Apollos, and I of Cephas, the churches were governed by the *common council* of *presbyters*. But afterwards, when every one thought that those whom he baptized were rather his than Christ's, it was determined, through the whole world, that one of the *presbyters* should be set above the rest, to whom all care of the church should belong, that the seeds of schism might be taken away. If any suppose that it is merely our opinion and not of the Scriptures, that bishop and presbyter are the same, and that one is the name of age, the other of office, let him read the words of the Apostle to the Philippians, saying, 'Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons.' Philippi is a city of Macedonia, and certainly in one city there could not be more than one bishop, as they are now styled; but, at that time, they called the same men bishops, whom they called presbyters. Therefore he speaks indifferently of bishops as of presbyters. This may seem even yet doubtful to some, till it be proved by another testimony. It is written in the Acts of the Apostles, that when the Apostle came to Miletus, he sent to Ephesus and called the presbyters of that church, to whom, among other things, he

said, 'Take heed to yourselves, and to all the flock over whom the Holy Ghost hath made you bishops, to feed the church of God, which he hath purchased with his own blood.' Here observe, diligently, that calling together the presbyters of one city, Ephesus, he afterwards styles the same persons bishops. If any will receive that epistle which is written in the name of Paul to the Hebrews, there also the care of the church is equally divided among many; since he writes to the people, 'Obey them that have the rule over you, and submit yourselves; for they watch for your souls as those that must give an account, that they may do it with joy and not with grief, for that is unprofitable for you.' And Peter, so called from the firmness of his faith, in his epistle, saith, 'The presbyters, which are among you I exhort, who am also a presbyter, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, not by constraint, but willingly.' These things I have written to show that, among the ancients, presbyters and bishops were the same; but, by little and little, that all the seeds of dissension might be plucked up, the whole care was devolved on one. As, therefore, the presbyters know that by the custom of the church they are subject to him who is their president, so let bishops know that they are above presbyters more by the custom of the church, than by the true dispensation of Christ; and that they ought to rule the church in common; imitating Moses, who, when he might alone rule the people of Israel, chose seventy with whom he might judge the people." Again: in his epistle to Evagrius, he uses the following unequivocal language: "I hear that a certain person has broken out into such folly that he prefers deacons before presbyters, i. e. before bishops; for, when the Apostle clearly teaches that presbyters and bishops were the same, who can endure it that a minister of tables and widows should proudly exalt himself above those, at whose prayers the body and blood

of Christ is made! Do you seek for authority? Hear that testimony: 'Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.' Would you have another example? In the Acts of the Apostles, Paul speaks thus to the priests of one church: 'Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you bishops; that you govern the church which he hath purchased with his blood.' And, lest any should contend about there being a plurality of bishops in one church, hear also another testimony, by which it may most manifestly be proved that a bishop and a presbyter are the same: 'For this cause left I thee in Crete; that thou shouldest set in order the things that are wanting, and ordain presbyters in every city, as I have appointed thee, if any be blameless. For a bishop must be blameless as the steward of God;' and to Timothy, 'Neglect not the gift that is in thee, which was given there by prophecy, by the laying on of hands of the presbytery.' And Peter also, in his first epistle, saith, 'The presbyters which are among you I exhort, who am also a presbyter, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed, to rule the flock of Christ, and to inspect it, not of constraint, but willingly, according to God;' which is more significantly expressed in the Greek *ἐπισκοποῦντες*, i. e., superintending it; whence the name of bishop is drawn. Does the testimony of such men appear small to thee? Let the evangelical trumpet sound; the son of thunder, whom Jesus Christ loved much, who drank the streams of doctrine from our Saviour's breast: 'The Presbyter to the elect Lady and her children, whom I love in the truth.' And in another epistle, 'The Presbyter to the beloved Gaius, whom I love in the truth.' But that one was afterwards chosen who should be set above the rest, was done as a remedy against schism; lest every one, drawing the church of Christ to himself, should break it in pieces.

For at Alexandria, from Mark the Evangelist to Heracles and Dionysius the bishops thereof, the presbyters always named one, chosen from among them and placed in a higher degree—*Bishop*: as if an army should choose an emperor, or the deacons should choose one of themselves, whom they knew to be most diligent, and call him Arch-Deacon.”

Once more, in this epistle he says, “Presbyter and Bishop—the one is the name of age, the other of dignity. Whence, in the epistles to Timothy and Titus, there is mention made of the ordination of bishops and deacons, but not of presbyters, because the presbyter is included in the bishop.” This testimony of Jerome is so plain as to need no comment. He expressly affirms and proves, by a labored argument, that in the days of the Apostles presbyter and bishop were the same—that the appointment of one presbyter to preside over the rest, grew out of the circumstances of the church; and that the authority of bishops, as distinguished from that of presbyters, came in “LITTLE BY LITTLE,” or by degrees. Augustine, bishop of Hippo, in an epistle to Jerome, holds the following language upon this subject: “I entreat you to correct me faithfully when you see I need it; for although, according to the names of honor which the *custom of the church has now brought into use*, the office of bishop is greater than that of presbyter, nevertheless, in many respects Augustine is inferior to Jerome.” Bishop Jewell, in his “Defence of his Apology for the Church of England,” quotes this passage from Augustine to prove the original identity of presbyter and bishop, and translates it as follows: “The office of bishop is above the office of priest, not by authority of the Scriptures, but after the names of honor which the custom of the church hath now attained.” Hilary, or Ambrose, as he is sometimes called, who wrote in 376, in his commentary upon Ephesians, iv. 2, says: “After that churches were planted in all places and officers ordained, matters were settled otherwise than they were in the begin-

ning. And hence it is that the Apostles' writings do not in *all things agree to the present constitution of the church*: because they were written under the first rise of the church, he calls Timothy, who was created a *presbyter* by him, a *bishop*; for so at first the *presbyters* were called. Among whom this was the course of governing churches; that, as one withdrew, another took his place; and in Egypt, even at this day, *presbyters* ordain in the *bishop's absence*; but because the following *presbyters* began to be found unworthy to hold the first place, the method was changed—the council providing that not *order*, but *merit*, should create a bishop." From this remarkable passage we learn,

1. That in the Apostles' days there was no difference between bishop and presbyter.

2. That, in the days of Ambrose, this difference did not consist in any distinction of *order*, but the presbyter who was considered the most *meritorious* was appointed to preside over the rest.

3. That this was done, not by *divine authority*, but by an *ordinance or appointment of the council*. This father says expressly, "*Because the following presbyters began to be found unworthy to hold the first place, the method was changed—the council providing that not order, but merit, should create a bishop.*" Chrysostom, who wrote about the year 398, says: "The Apostles having discoursed concerning bishops and described them, declaring what they ought to be, and from what they ought to abstain, omitting the order of *presbyters*, descends to the deacons. And why so, but because between bishop and presbyter there is scarcely any difference; and to them is committed both the *instructions* and *presidency* of the church; and whatever he said of bishops, agrees also to *presbyters*. In ordination alone, they have gone beyond *presbyters*; and of this they seem to have DEFRAUDED THEM."

Were it necessary, we might add testimony of the same kind to any extent ; but enough has been already produced to show conclusively that the testimony of the Fathers is very far from aiding the *cause* of *prelacy*. The great wonder is, that churchmen should appeal with so much confidence and triumph to the fathers, when they can find so little in their writings in their favor, and so much positively against them. No individual can give the writings of the Fathers an impartial perusal without being convinced that clerical parity was the doctrine taught by Christ and his Apostles, and that this parity existed for many years in the New Testament church. When we come to lecture upon the rise of Episcopacy in the church, we shall have occasion to mention certain facts which will go very much to strengthen this position. We here close the testimony of the Fathers, and therewith our present discourse.

LECTURE VII.

TESTIMONY OF EPISCOPALIANS IN OUR FAVOR.

LUKE xix. 22.—“ Out of thine own mouth will I condemn thee.”

WE propose this evening to deliver a brief lecture upon the testimony of Episcopalians in our favor. It will be easy to show that many of the most learned and eminent Episcopal divines have been entirely opposed to those exclusive doctrines, against which we are at present contending. We will commence with what Dr. Willet, an eminent divine of the church of England, in the reign of Queen Elizabeth, says of the three opinions which existed in his day, upon the subject of the present controversy. He says, “ Of the difference between bishops and priests, there are three opinions: the first, of Acrius, who did hold that all ministers should be equal, and that a bishop was not, neither ought to be, superior to a priest. The second opinion is the other extreme of the Papists, who would have not only a difference, but a princely pre-eminence of their bishops over the clergy, and that *by the word of God*. And they urge it to be so necessary, that they are *no true churches* which receive not their pontifical hierarchy. The third opinion is between both; that, although the distinction of bishops and priests, as it is now received, *cannot be proved out of Scripture*, yet it is very necessary for the policy of the church, to avoid schisms and to preserve it in unity. Of this judgment Bishop Jewell against Harding sheweth both Chrysostom, Ambrose, and Jerome, to have been. Jerome thus writeth: ‘ The Apostle teacheth evidently that bishop and

priest were the same ; but that one was afterwards chosen to be set over the rest, as a remedy against schism.' To this opinion of Jerome subscribeth Bishop Jewell and another most reverend prelate of our church, Archbishop Whitgift." The opinion of Bishop Jewell, in his work against Harding, which is referred to in the foregoing quotation, is given by that learned prelate in the following unequivocal language (Defence, &c., against Harding, page 248): " But what meant Mr. Harding, to come here with the difference between priests and bishops? Thinketh he that priests and bishops hold only by tradition? or is it so horrible a heresy as he maketh it, to say that, by the Scriptures of God, a *bishop* and a *priest* are *all one*? or knoweth he how far, and to whom, he reacheth the name of an heretic? Verily, Chrysostom saith, ' Inter Episcopum et Presbyterum interest fere nihil ;' i. e., ' between a bishop and a priest there is in a manner no difference.' St. Jerome saith somewhat in a rougher sort, ' Audio quendam in tantam eripuisse recordium, ut diaconos Presbyteris id est, Episcopis ante ferrit cum Apostolus perspicue doceat eosdem esse Presbyteros quos Episcopos ;' i. e., ' I hear say there is one become so peevish, that he setteth deacons before priests ; that is to say, bishops ; whereas the Apostle plainly teacheth us that *priests* and *bishops* be all one.' St. Augustine also saith, ' Quid est Episcopus, nisi primus presbyter, hoc est summus sacerdos !' ' What is a bishop but the first priest ; that is to say, the highest priest? ' So saith St. Ambrose : ' Episcopi et Presbyteri una ordinatio est—uterque, enim, sacerdos est—sed Episcopus primus est ;' i. e., ' there is but one consecration of priest and bishop ; for, both of them are priests, but the bishop is the first.' All these and other more holy Fathers, together with St. Paul the Apostle, for thus saying, by Mr. Harding's advice, must be holden for heretics." It is worthy of remark, that this work of Bishop Jewell was published to the world as containing the doc-

trine of the church of England. It was ordered to be suspended, by a chain, in all the churches in the kingdom, and to be publicly read as a theological standard.

Bishop Burnet, in his *History of the Reformation*, has published a very interesting document of those times, called, 'a declaration made of the functions and divine institutions of bishops and priests,' from which we make the following extracts: "That *this office, this power, this authority*, was *committed* and given by *Christ and his Apostles* unto certain persons only—that is to say, unto PRIESTS or BISHOPS, whom they did elect, call, and admit thereunto, by their prayer and imposition of their hands." Again: "And surely this is the whole virtue and efficacy, and the cause also of the institution of this sacrament, as it is found in the New Testament; for, albeit, the holy fathers of the church which succeeded the Apostles, minding to beautify and ornate the church of Christ with all those things which were commendable in the temple of the Jews, did devise, not only certain other ceremonies than before rehearsed, as tonsures, rasures, unctions, and such other observances to be used in the administration of the said sacraments, but did also institute certain inferior orders or degrees—janitors, lictors, exorcists, acolits, and sub-deacons, and deputed to every one of those certain offices to execute in the church: wherein they followed undoubtedly the example and rites used in the Old Testament. YET THE TRUTH IS, that in the New Testament there is no mention made of any *degrees* or *distinctions* in ORDERS, but only of deacons or ministers and of PRIESTS or BISHOPS; nor is there any word spoken of any other ceremony used in the confirming of this sacrament, but only of prayer and the imposition of the bishop's hands." This document is signed by Thomas Cromwell, the king's vicar-general; T. Cranmer, archbishop of Canterbury; Edward, archbishop of York; John, bishop of London; Cuthbert, bishop of Durham; John, bishop of Lincoln;

John, bishop of Bath ; Thomas, bishop of Ely ; John, bishop of Bangor ; Nicholas, bishop of Salisbury ; Edward, bishop of Hereford ; Hugo, bishop of Worcester ; John, bishop of Rochester ; Richard, bishop of Chichester ; and others too numerous to mention. Bishop Burnet, speaking of this document, among others, says : “ In this writing, *bishops* and *priests* are spoken of as *one* and the *same office*. It had been the common style of that age to reckon bishops and priests as the same office.” To this testimony Bishop Burnet adds his own. He says expressly : “ I acknowledge *bishop* and *presbyter* to be *one* and the *same office*, and so plead for no new office-bearer in the church.” The learned Episcopal historian, Dr. Warner, asserts that “ Archbishop Bancroft was the first man in the church of England who preached up the *divine right of Episcopacy*.” This statement has been corroborated by many other Episcopal writers. Even Bishop White of Pennsylvania quotes this passage from Warner, to show that the doctrine of *divine right* was never embraced by the great body of the most eminent divines of the church of England. This Archbishop Bancroft, in a sermon which he preached on a public occasion in 1588, endeavored to maintain “ that the bishops of England were a distinct order from priests, and had superiority over them by *divine* right, and directly from God, and that the denial of it was heresy.” This sermon occasioned much excitement, and gave great offence. Dr. Raignolds, who was then professor of divinity in the University of Oxford, being written to by a friend for his opinion on the subject, returned the following reply : “ Of the two opinions which your honor mentions in the sermon of Dr. Bancroft, the first is that which asserts the superiority which the prelates among us have over the clergy to be a divine institution. He does not, indeed, assert this in express terms ; but he does by necessary consequence ; in which he affirms the opinion of those who oppose that superiority to be a heresy ;

in which, in my judgment, he has committed an oversight ; and I believe he himself will acknowledge it, if duly admonished concerning it. All that have labored in reforming the church for five hundred years past, have taught that all pastors, be they entitled bishops or priests, have equal authority and power by God's word : as, first, the Waldenses ; next, Marsilius Petavius ; then Wickliff and his disciples ; afterwards, Huss and the Hussites ; and, last of all, Luther, Calvin, Brentius, Bullinger, and Musculus. Among ourselves, we have bishops, the queen's professors of divinity in our universities, and other learned men, as Bradford, Lambert, Jewell, Pilkington, Humphrey, Fulke ; who all agree in this matter, and so do all divines beyond sea that I ever read, and doubtless many more whom I never read. But why do I speak of particular persons ? It is the common judgment of the reformed churches of Helvetia, Savoy, France, Scotland, Germany, Hungary, the low countries, and our own—(the Church of England.) Wherefore, sure Dr. Bancroft will certainly never pretend that an heresy, condemned by the consent of the whole church in its most flourishing times, was yet accounted a sound and Christian doctrine by all these I have mentioned. I hope that he will acknowledge that he was mistaken, when he asserted the superiority which bishops have among us over the clergy, to be God's own ordinance." "Professor Raignolds," says Dr. Miller, "was acknowledged by all his contemporaries to be a prodigy of learning. Bishop Hall used to say that 'his memory and reading were nearly a miracle.' He was particularly conversant with the fathers and early historians ; was a critic in the languages ; was celebrated for his wit ; and so eminent for piety and sanctity of life that Crackenthorp said of him that, to name Raignolds was to commend virtue itself."

The learned Dr. Whitaker, who was professor of divinity in the University of Cambridge, in writing against Campion

the Jesuit, uses the following language: "Whereas you assert, with many words, that bishop and presbyter are diverse; if you will retain the character of a modest divine, you must not so confidently affirm that which *all men* see to be so evidently false. For what is so well known as this which you acknowledge not? Jerome plainly writeth, that elders and bishops are the same, and confirmeth it by many places of Scripture." This same eminent Episcopalian in writing against Bellarmine says, "From 2 Timothy i. 6, we understand that Timothy had hands laid on him by *presbyters*, who at that time *governed* the church in *common council*." Bishop Croft, in his work entitled "Naked Truth," has the following passage: "The Scripture nowhere expresses any distinction of order among the elders; we find there but two orders mentioned, *bishops* and *deacons*. The Scripture distinguisheth not the order of bishops and priests; for them we find but one kind of ordination, then certainly but one order; for two distinct orders cannot be conferred in the instant by the same words, by the same actions." The Rev. Mr. Gisborne, who was a distinguished and popular writer of the church of England, in a work of his entitled, "Survey of the Christian Religion," expresses himself upon this subject in the following manner: "If Christ and his Apostles enjoined the uniform adoption of Episcopacy, the question is decided. Did Christ then, or his disciples, deliver or indirectly convey such an injunction? This topic has been greatly controverted. The fact appears to be this: that the Saviour did not pronounce upon the subject; that the Apostles uniformly established a bishop in every district, as soon as the church in that district became numerous; and this clearly evinced their judgment as to the form of ecclesiastical government most advantageous, at least in those days, to Christianity; but that they left no command which rendered Episcopacy universally indispensable in future times, if other forms should

evidently promise, through local opinions and circumstances, greater benefit to religion. *Such is the general sentiment of the present church of England on this subject.*" Hear what Lord George Digby, a distinguished English nobleman, in a letter to a friend, says: "He who would reduce the church now, to the form of government in the *most primitive times*, would not take, in my opinion, the best or wisest course; I am sure not the safest; for he would be found pecking towards the presbytery of Scotland, which, for my part, I believe, in point of government, hath a greater resemblance than either yours or ours to the first age." Sir Peter King, Lord Chancellor of England, in a very labored work, entitled "An inquiry into the constitution, discipline, unity, and worship of the primitive church, that flourished within the first 300 years after Christ," undertakes to show, "That a presbyter in the primitive church meant a person in holy orders, having thereby an *inherent right to perform the whole office of a bishop*, and differing from a bishop in nothing but in having no parish or pastoral charge: that presbyters, in those times of primitive purity, were called by the *same* TITLES, and were of the same *specific order* with bishops; that they ruled in those churches to which they belonged; that they presided in church consistories with the bishops; that they had the power of excommunication and of restoring penitents; that they *confirmed*; that there are clearer proofs of presbyters ordaining, than of their administering the Lord's supper." He likewise maintains that Christ and his Apostles instituted but two orders of church officers—bishops and deacons: "And," says he, "if they ordained but two, I think no one had ever a commission to add a third, or to split one into two, as must be done if we *separate the order of presbyters from the order of bishops.*" The opinion of Archbishop Whately, the present primate of Ireland, has been given in a previous lecture. Those who heard it will recollect that it is *entirely in our favor*. Be-

sides these testimonies of eminent Episcopalians, (which might be extended to any length,) we have with us the opinions of some eminent Papists. Cassander, a distinguished Catholic divine, in his book of Consultations, has the following passage: "Whether Episcopacy is to be accounted an ecclesiastical order distinct from presbytery, is a question much debated between theologues and canonists; but in this one particular all parties agree: *That, in the Apostles' days, there was no difference between a bishop and a presbyter: but afterwards, for the avoiding of schism, the bishop was placed before the presbyter, to whom the power of ordination was granted, that so peace might be continued in the church.*" In the canon law we find the following conclusive passage: "Bishop and presbyter were the same in the primitive church; presbyter being the name of the person's age, and bishop of his office. But, there being many of those in every church, they determined among themselves, for the preventing of schism, that one should be elected by themselves to be set over the rest, and the person so elected they called bishop, for distinction's sake; the rest were called presbyters; and, in process of time, their reverence for these *titular bishops* so increased, that they began to obey them, as children do a father."

We come now, in the last place, to the testimony of Bishop White, concerning the import of which we have been so positively contradicted by our author. In a previous discourse, we asserted that Bishop White was not a *jure divino* Episcopalian; or, that he did not hold that Christ and his Apostles enjoined upon their followers the Episcopal form of government, so as to make it binding upon all men in all ages, in such a sense, that without this form of government, there can be no *true* church. In this our author declares us mistaken, and attempts to sustain his declaration by quotations from the writings of Bishop White. In settling this question, we will first give quotations from the

writings of Bishop White, which we think fully sustain us in our opinion of his views, and then notice the quotations of our author.

From a pamphlet published by Bishop White in Philadelphia in 1782, entitled, "The case of the Episcopal Church in the United States considered," we take the following extracts: "In the early ages of the church, it was customary to debate and determine in a general concourse of all Christians in the same city: *AMONG whom the bishop was no more than president.*" Again: "This is founded upon the presumption, that the worship of God and the reformation of the people are the principal objects of ecclesiastical discipline; if so, to relinquish them *from a scrupulous adherence to Episcopacy, is sacrificing the substance to the ceremony.*" Again: "Are the acknowledged ordinances of Christ's holy religion to be suspended for years, *out of delicacy to a disputed point, and that relating only to externals?*" After laying down, as he says "concisely, but as is believed impartially," the doctrine of Apostolic succession, he asks: "Can any *reasonable rule of construction make this amount to more than ancient Apostolic practice?* That the Apostles employed any particular form, affords a presumption of its being the best, all circumstances at that time considered; but to make it *unalterably binding, it must be shown enjoined in positive precept.*" He quotes with approbation Bishop Hoadley, who denies "the divine appointment of three orders." Now add to these the quotation made from this paper in a previous lecture, and not a doubt can remain in any unprejudiced mind as to what were the opinions of Bishop White upon this subject. This quotation runs as follows: "Now, if even those who hold Episcopacy to be of divine right conceive the obligation of it not to be binding when that idea would be destructive of public worship; much more must they think so, who indeed venerate and prefer

that form as the most ancient and eligible, *but without any idea of divine right in the case*. This the author believes to be the sentiment of the great body of Episcopalians in America; in which respect they have in their favor, unquestionably, the sense of the church of England; and, as he believes, the opinions of her most distinguished prelates for piety, learning, and abilities." What could be more conclusive than these quotations, to show, not only what was the generally received opinion of the Episcopal church at that time, but also that Bishop White did not believe in the *divine right* of Episcopacy? In an Episcopal charge of Bishop White's, delivered in 1834, he says: "There is not perceived the necessity of carrying it (the Episcopal system) to the extreme of denouncing all communions destitute of Episcopacy, as departing from the essentials of the Christian faith, and as aliens from the covenants of promise." In a letter to Bishop Hobart, dated Dec. 1830, he says: "In regard to Episcopacy, I think that it should be sustained as the government of the church from the time of the Apostles; *but without criminating the ministry of other churches, as is the case with the church of England*." To this array of testimony, gathered from the writings of Bishop White, our author, in his second anonymous pamphlet, opposes two extracts from Bishop White on the catechism. The first is taken from his seventh Lecture; "in which," says our author, "after a few preliminary remarks, he says he designs 'to establish the three following positions concerning the ministry of the Christian church:

"1. It is of divine institution.

"2. In every local church, it is, of right, independent of all foreign authority and jurisdiction.

"3. As instituted by Jesus Christ and his Apostles, it includes the three orders of bishops, priests, and deacons.'"

Every individual must perceive that the two first propositions have nothing to do with the present subject. We

believe as firmly as does Bishop White, or any other diocesan bishop, that the gospel ministry is of *divine institution*. So, likewise, do we believe that, in every local church, it is, of right, independent of all foreign authority and jurisdiction. In regard to the third proposition, we would say that we never denied but that Bishop White believed the three orders of the ministry to be of *Apostolic institution*. But he makes a distinction between '*Apostolic institution*' and an '*Apostolic appointment*,' in such a sense as to make these separate orders binding upon the church in all times and under all circumstances, so that without them *all* it becomes no church. In the pamphlet above referred to, after unfolding what he considered the true doctrine of Apostolic succession, he asks, as stated above, "Can any reasonable rule of construction make this amount to *more than ancient* and Apostolic practice? That the Apostles employed any particular form, affords a presumption of its being the best, all circumstances at that time considered: *but, to make it unalterably binding, it must be shown to be enjoined in positive precept.*" So that our author, if he would prove that Bishop White held that the three orders of the ministry were *jure divino*, in such a sense as to be *unalterably binding*, must show, not only that he held them to have been "*instituted by Christ and his Apostles*," but also to have been ENJOINED, in "*positive precept*," upon the church. This we believe he cannot do. And these remarks entirely do away the force of his second quotation, which consists of a part of a sentence, as follows: "While we contend for this order, on the ground of *divine institution*," &c. Bishop White did contend for the order of bishops on the ground of *divine institution*, but he never pretended that this order was "*enjoined*" in *positive precept*, and therefore "*unalterably binding*." Concerning deacons, we know Bishop White held that they were *not* appointed by the Apostles to preach; for, in a letter to Bishop Hobart,

to which reference has already been made, he thus expresses himself: "But can it be imagined that an order instituted for the purpose of serving tables should, in the very infancy of its existence, have the office of the higher order of the ministry committed to them? I do not deny, either the right or the prudence of allowing, what has been subsequently allowed, to this lowest order of the clergy. All I contend for is, that, at the first institution of the order, there could have been no difference between them and laymen in regard to the preaching of the word and the administering of the sacraments." Here we find Bishop White, in a letter to Bishop Hobart, giving it as his opinion that deacons, under the Apostolic appointment, had no more power to preach and baptize than laymen. After this full expose of Bishop White's opinions upon the subject under discussion, as drawn from his published writings, if any individual is still of the belief that he was a *jure divino exclusive Episcopalian*, he is welcome to all the consolation he can derive from such an opinion.

In conclusion, we remark that, whether we appeal to the fathers, or to bishops, and doctors, and divinity professors in the Episcopal church, we find an overwhelming amount of testimony in our favor. We are entirely willing to form our opinion of Episcopacy from the concessions of eminent Episcopali-ans. We will judge them out of their own mouths, and are sure that the judgment will be in favor of clerical parity.



LECTURE VIII.

THE RISE OF PRELACY.

2 THESS. ii. 7, 8.—“ For the mystery of iniquity doth already work : only, he who now letteth, will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.”

It would seem, from this passage and the preceding context, that some of the members of the Thessalonian church were in danger of imbibing the false and injurious sentiment that the second coming of the Lord Jesus Christ was at hand. Against such an opinion the Apostle warns them, and foretells that, before Christ should come, there would be a general defection in the church, and that man of sin and son of perdition would be revealed. He declares that, even at that early period, he perceived a spirit at work in the church which he terms, “ *the mystery of iniquity* ;” and which would immediately result in the introduction of “ that wicked one,” were it not for a certain great and prominent obstacle which prevented ; but that, when that obstacle should be removed, he should be revealed. It is agreed by our best commentators that the man of sin here spoken of is the *Papal power* ; that *the mystery of iniquity*, spoken of by the Apostle as tending to a priestly domination which would finally result in the unlimited power of the *universal bishop*, was that lofty ambition and thirst for power which had already made its appearance among the members of the infant New Testament church. This was

the very spirit which led the Apostles to contend among themselves which should be the greatest, and it was this spirit which divided the churches into different parties, claiming adherence to different eminent Christian teachers. Some said, I am of Paul; others, I am of Apollos; others still, I am of Christ. This spirit the Apostle had occasion to rebuke most severely; but, with all his efforts, he found it impossible to eradicate it from the churches, and he had sufficient foresight to perceive, that, whenever the impediment interposed by the Roman empire was removed; whenever the church should cease to be persecuted and downtrodden by a pagan secular despotism, this ambitious, grasping spirit would unfold itself to such an extent that the clergy would become spiritual and temporal princes; and finally, that there would be established a universal and absolute church and state despotism, which should *lodge all power with one individual*. The correctness of this prediction was most fully sustained by the after history of the Church.

The early churches, as they were instituted by the Apostles, were exceedingly simple and unostentatious in their form of government. There were ordained in every church bishops and deacons. These primitive bishops were simple elders or presbyters, who had the instruction and government of the church committed to them. The deacons were mere servants of tables; they were appointed for no other purpose than to care for the poor and attend to the temporals of the church. The bench of elders was divided into two classes; those who preached as well as ruled, and those who gave themselves entirely to ruling. These elders were of the same order, vested with the same authority, and acted as co-presbyters or bishops in the same church. They were sometimes called elders or presbyters, and sometimes bishops. Those terms were, at that early period, applied to the same persons, and used to designate the same office.

The one referring to their *age or influence*, and the other to their *duties as overseers in the church*. The church at this period, as Jerome and other fathers declare, “was governed by the common council of presbyters.” When these presbyters came together for the transaction of business, it became necessary that they should have a moderator or president; and they probably appointed one of the oldest and most influential of their number to act in that capacity. This appointment was undoubtedly first made as often as they convened, the presbytery selecting different persons at different times to act as their president. But it was soon found more convenient to elect their presiding officer for a longer period; and they finally concluded to make their most venerated presbyter moderator for life. But this priority or presidentship only existed during the continuance of the meeting. When they adjourned or dissolved the president was, in no sense, above his co-presbyters. Thus the churches were governed for many years; but, in process of time, emulation and strife arose among the presbyters—each one endeavoring to gain an ascendancy over the rest, and attempting to draw off those members of the church who, owing to circumstances, were particularly attached to them, into separate parties. To allay this difficulty and heal these divisions, it was concluded to take the most influential and tried presbyter, and make him the sole pastor of the church, with the title of bishop or overseer, who was to administer the ordinances, and, in connection with his presbytery, the government of the church. This is exactly the history, as given by Jerome, of the origin of parochial bishops; and these are the only bishops known in the church for the first 250 or 300 years. Jerome says: “Before there were, by the devil’s instinct, parties in religion, and it was said among the people, I am of Paul, I of Apollos, and I of Cephas, the churches were governed by the common council of presbyters. But afterwards, when

every one thought that those whom he baptized were rather his than Christ's, it was determined through the whole world, that one of the presbyters should be set above the rest, to whom all care of the churches should belong, that the seeds of schism might be taken away." These bishops or pastors were appointed over every particular church; so that they were parish ministers instead of diocesans. This has been abundantly shown in previous lectures; but perhaps it may be well, in this place, to add a few facts which go farther to illustrate this point.

The first that we mention is, that, as late as the fourth century, *the charge of a bishop, was called a PARISH, and not a DIOCESE*.* Bishop Hobart, in his "Apology for Apostolic orders and its advocates," admits (page 121) that, "in

* It is a fact worthy of notice, that the word *Diocese* was first used by Constantine, to designate the larger civil divisions of the Roman Empire: it was borrowed by the church from the state, as late as the fourth century:

Lawrence Echard, Archdeacon of Lincoln, an Episcopalian "*dyed in the wool*," in his Roman History, (Vol. II. b. 2, c. 7,) speaking of Constantine, says: "He also new-modelled the empire, dividing it into four quarters, over which were four principal governors, called Prætorian Præfects. These contained fourteen dioceses, each governed by a *Vicarius*, or Lieutenant, under the Præfects, residing at the metropolis of the diocese; and the dioceses were divided into 120 provinces, each ruled by a president residing at the chief city of the province." Gibbon, in his "Decline and Fall of the Roman Empire" (i. 345), informs us that "the civil government of the empire was distributed into thirteen great *Dioceses*, each of which equalled the just measure of a powerful kingdom." The Episcopal Bingham in his "Christian Antiquities," (B. IX. c. 1, sec. 3,) says, that "a province was the cities of a whole region subjected to the authority of one chief magistrate;" a diocese was still a larger district, containing several provinces within the compass of it. The division into dioceses began only about the time of Constantine. In sec. 4, he adds: "The church took her model, in setting up metropolitical and patriarchal power, from this plan of the state."

the early ages of Christianity, a bishop may have been sometimes placed in a city or village where there was but one congregation of Christians." Again (page 122): "The charge of a bishop is now called a *diocese* and that of a presbyter a *parish*; but, to the fourth century, the common name of an Episcopal diocese was *παροικια*—answering nearly to the English word "parish." This fact is so clearly sustained by the early history of the church, that even *high church* Episcopalians cannot dispute it. And, pray, how shall we account for this change in the name of a bishop's charge, if there was not a corresponding change in the thing itself? The plain matter of fact is, that, previous to the fourth century, a bishop's charge was called a parish because bishops themselves were nothing more than *parish pastors*. After that period, diocesan Episcopacy became rife in the churches, and the name was changed from a *parish* to a *diocese*.

The second fact we shall mention, as going to prove that the primitive bishops were *parish pastors*, having usually but one church under their spiritual supervision, is, *the custom which then prevailed for the flock over which the bishop was to be placed, to meet together for the purpose of choosing him, and the ordination of the individual thus elected always taking place in their presence*. Not only does Cyprian and other ancient fathers bear testimony to this practice, but the historian Eusebius, in giving an account of the election of Fabianus as bishop in Rome upon the death of Anterus, says: "All the people met together in the church to choose a successor, proposing several illustrious and eminent personages as fit for that office, whilst no one so much as thought of Fabianus, then present, till a dove miraculously came and set upon his head, in the same manner as the Holy Ghost formerly descended on our Saviour. And then all the people, guided as it were by one divine spirit, cried out with one mind and soul, that Fabianus was worthy of the bishoprick: and so, straightway taking him, they placed him on

the Episcopal throne.” The very existence of such rules to govern the election of their bishops, proves conclusively that they were only parish *pastors*. Their adoption would be impracticable in a diocese. Hence, they were entirely laid aside when *diocesan Episcopacy* intruded itself into the church.

A third fact, going to the same point, is this: we are informed by early writers that *the presbyters connected with a bishop belonged to the same congregation, and took their seat with the bishop, when the church was convened for public worship*. They even go so far as to tell us how they were arranged: that the bishop sat in the middle of a semicircular bench, that the elders were seated on either side of him, and that the deacons stood a little in advance, and in a place somewhat lower, ready to discharge their appropriate duties. In the Apostolic Constitution, Lib. II. c. 57, we find the following direction given with reference to the ordinary services of the sanctuary. “When thou, O Bishop, hast called together the church of God, like the master of a ship require them to assemble often with all prudence and regularity of discipline. Command the deacons, as so many mariners, that they appoint convenient places for all the brethren, as for so many passengers, with all care and decency. And first, let the house of worship be oblong, turned toward the east, and like a ship. In the middle place let the bishop’s seat be, and on both sides of him let the *presbyters* sit; but let the deacons stand ready for service, lightly clothed, for they are like the mariners, and those that order the sides of the ship. By their care let the laymen sit quietly and orderly in one part of the church, and the women also by themselves, abstaining from talking. Let the reader, standing in the middle of the same high place, read the books of Moses, &c. The reading being finished, let another sing the hymns of David. Then let our acts and epistles be recited. After these things, let the presbyters exhort the

people ; and last of all the bishop, who is like the master of a ship. Let the door-keepers stand at the church doors, where the men enter, and the deaconesses where the women enter. If any be found sitting out of his own place, let the deacons reprove him, and let him be conducted to a proper place. Let the deacons take care that none whisper, sleep, laugh, nod, &c. After the catechumens and penitent have retired, let the deacons prepare for the celebration of the Eucharist," &c. "No one," says Dr. Miller, "can read these rules without perceiving that they relate to the ordinary worship of Christian assemblies, when convened on the Sabbath. To doubt this, is to fly in the face of common sense. Yet we find the presence of the bishop in every public service spoken of as indispensable. Is it not manifest that this bishop could only have been pastor of a single flock?"

The last fact we shall mention, going to show that the bishops of the early church were only parish bishops, is *the great number of such bishops found in small districts of country*. Eusebius informs us that, at the council of Antioch, held in the year 260 concerning Paul, Bishop of Antioch, there were *present more than 600 bishops*. In the year 410, Augustine and the bishops of his province in Africa held a conference with the Donatists, at which conference there were present between 500 and 600 bishops. Here then, in districts of country not larger than some of our states, we find 500 or 600 bishops. Could they have been any thing more than parish bishops? We are informed by Victor Uticensis in his book, "*De Persecutione Vandalica*," that, from the part of Africa in which the persecution took place, 660 bishops fled, besides a great number that were murdered or imprisoned, and many more who were tolerated. Upon this fact, Dr. Miller remarks as follows: "Now, when it is recollected that this persecution extended only to a small portion of Africa, and that it was carried on by one denomination of professing Christians

against another, we are necessarily led to conclude that there must have been, in that section of Africa alone, at least two thousand bishops. Could these have been *prelates*, each with a number of congregations and pastors under his care? It is incredible. They could not have been more than ordinary pastors of single congregations." Bishop White, in his "Case of the Episcopal Churches, &c.," makes the following statement: "There having been an Episcopal power lodged by Jesus Christ with his Apostles, and by them exercised generally in person, but sometimes by delegation, as in the cases of Timothy and Titus, the same was conveyed by them, before their decease, to one pastor in each church, which generally comprehended all the Christians in a city and a convenient surrounding district." The learned Field, in his celebrated work of the church, says: "The Apostles of Christ and their successors so divided the people of God converted by their ministry into particular churches, that each city and the places near adjoining did make but one church." He then adds: "Though there be many presbyters, i. e., many fatherly guides of *our church*, yet there is one among the rest that is *specially pastor* of the *place*; who, for distinction's sake, is named a bishop." We have some rare testimony upon this point from the "Tracts for the Times," which, as our author never has read, he cannot be supposed to know any thing about. In Tract No. 15, we find the following paragraph: "In early times, as is well known, all Christians thought substantially alike, and found one great body all over the world, called the church catholic or universal. This great body, consisting of a vast *number of separate churches* with each of them its own bishop at its head," &c. In Tract 33, we find the following statement: "Few persons, who have not expressly examined the subject, are aware of the minuteness of the *dioceses* into which many parts of Christendom were divided in the first ages. Some churches in Italy were more like our rural deaneries than

what we now consider dioceses, being not above ten or twelve miles *in extent, and their sees not above ten or twelve miles from each other.* Even now (or at least in Bingham's time) the kingdom of Naples contains 147 sees, of which twenty are archbishopricks." It should be recollected that the kingdom of Naples is scarcely as large as the state of Maine; and yet it contains 147 sees! Surely this looks very much like parochial bishopricks. We suspect that if the state of Maine were divided among 147 Episcopal bishops, the difference between her dioceses and parishes would be considered of little consequence. We are inclined to believe that her dioceses would then far outnumber her present number of parishes.

The existence of the above named facts are so notorious that they will not be denied by any intelligent Episcopalian; and they certainly go to establish the position that, for full 300 years, nothing more than parochial episcopacy was known in the church. Diocesan Episcopacy took its rise mainly from the influence of metropolitan or city bishops over the bishops of the surrounding villages and country parishes. The influence of those numerous councils which were held upon various subjects, by the early church, was greatly to increase the authority of the metropolitan bishops over their brethren. We find that, in the year 347, a law was passed by the council of Sardis, against placing bishops in small cities or villages. The object and effect of this law was undoubtedly to increase the influence and authority of those bishops who resided in large cities. It was not very strictly adhered to for some time; but villiage bishops went into disuse by degrees, and their parishes were added to the charges of the several metropolitans. Thus it was that diocesan episcopacy originated in the church of God. It was not Apostolical in its origin, but grew out of the pride and ambition of an unsanctified priesthood. Even in the last half of the third century, the bishops began to usurp

to themselves great authority, and to trample upon the rights of the presbyters and churches. Constantine, who came to the imperial throne in the fourth century, greatly aided these usurpations, and conferred upon the whole ecclesiastical system a degree of splendor, to which until then it had been an entire stranger. "He assumed unto himself the right of calling general councils, of presiding in them, of determining controversies, and of fixing the bounds of ecclesiastical provinces. He formed the prelatical government, after the imperial model, into great prefectures; in which arrangement, a certain pre-eminence was conferred on the bishops of Rome, Antioch, Alexandria, and Constantinople; the first rank being always reserved for the bishop of Rome, who succeeded in gradually extending his usurpations, until he was finally confirmed in it by an imperial decree." We are sustained in this brief outline of the rise of Episcopacy and its papal result by Mosheim, Gibbon, the Episcopal Haweis, and other eminent historians. In view of these indisputable facts, that eminent Episcopal divine, professor Whittaker, remarks, upon the subject of the introduction of prelacy into the church, as a remedy against schism, that "the remedy was almost worse than the disease; for, as at first, one presbyter was set over the rest and made bishop, so, afterwards, one bishop was set over the other bishops. Thus that custom begot the pope and his monarchy, and brought them, by little and little, into the church." How exactly the history of the church, in the rise and progress of prelacy, unfolds the fulfilment of the prediction of St. Paul which is contained in our text: "For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." When Constantine came to the throne, the Roman government, instead of impeding the progress of prelatical power,

became its most powerful auxiliary ; and very soon “the man of sin, the son of perdition, was revealed,” who opposeth and exalteth himself above all that is called God or that is worshipped ; so that he, as God, sitteth in the temple of God, showing himself that he is God.” We perceive, from these statements, that the prelacy has once produced the papacy. And we should ever recollect that human nature is the same in every age, and in every clime ; that, “as face answereth to face in water, so the heart of man to man ;” that like causes, under like circumstances, produce like effects. What Christian or patriot, with his mind enlightened as to the past, would be willing to nourish such a system in the heart of Republicanism and of the American church ? “Who is wise ? he shall understand these things ; prudent ? and he shall know them.”

LECTURE IX.

THE CLAIMS TO APOSTOLICAL SUCCESSION EXAMINED.

JOHN viii. 41.—“They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham’s children, ye would do the works of Abraham.”

THE Jews in the time of Christ had lost the spirit and power of their religion, the form only remained. The Saviour endeavored to convince them that their confidence in ceremonial observances, without piety of heart and life, would prove a fatal delusion. But they effectually repelled his benevolent instructions and faithful reproofs, by answering, with characteristic complacency, “Abraham is our father;” i. e., “We belong to the only true church, are descendants in a direct line from father Abraham; and this fact is alone sufficient to entitle us to the sole benefit of those ‘covenanted mercies’ which God has made over to that patriarch.”

There is such a marked resemblance between this method of reasoning and that adopted by high churchmen, in regard to their “true succession,” as they term it, that we are almost inclined to believe it is borrowed from the ancient Jews.

The subject which claims our attention in the present lecture is this *so called* “Apostolical succession;” that is, the pretended succession of bishops in a direct and unbroken line from the college of Apostles. This the Episcopal church profess to possess; and to possess it to the exclusion of all other Protestant denominations. They pretend to give

us a list of bishops which run directly through that church which is called "the mother of harlots," up to the Apostles Peter and Paul. We intend at the present time to examine somewhat this wonderful line of succession, so entire and unbroken in all its parts, and see upon what "indisputable evidence it is founded." In entering upon this examination, the hearer must keep in mind the importance which the "only *true church*" attaches to this part of the subject. Unless a clergyman can trace his ordination through a line of prelates directly to the Apostles, he has no right to preach, and the ordinances he administers are null and void. Those who call themselves churches, yet are without such a line of prelates, are, in fact, no churches; and even to call their places of public worship *churches* is a *misnomer*. They are nothing but "*houses*." It is worthy of remark, that Bishop Delancy, the present bishop of the diocese of Western New York, in his report to the recent Episcopal convention held at Auburn, of his yearly tour through the diocese, invariably calls Episcopal meeting-houses "*churches*;" and those of other denominations, where, out of politeness, he was admitted to preach, simply "*houses*." Thus he preached in the Episcopal *churches* of Lockport, but at Niagara Falls he preached in the *Presbyterian house*. And why all this arrogance? Simply because Episcopacy pretends to possess the ministerial succession, to the exclusion of other denominations. Prelatical succession is considered by them of such overshadowing importance, that, to be without it, *unchurches* even the *brick* and *mortar* and *timber* of a *meeting-house*. The very beams from the walls of our sanctuaries must cry out for a prelate, and be consecrated by an Episcopal bishop, or they have no *right to be called churches*. Certainly, then, a *succession* which is of such importance as to reach to the very *materials* of a *church edifice*, should be founded upon very clear and indisputable historic testimony. It should likewise be

borne in mind, that the strength of this successive chain is only as the strength of its weakest link ; for, if there be a single link deficient or wanting, it vitiates the whole succeeding part of this chain. By examining the appendix to the “ Enquiry into the Ministerial Commission,” the hearer will find a catalogue of successive bishops from Peter and Paul to Bishop White. In this catalogue, Peter is put down as the head of the Jewish, and Paul as the head of the Gentile Christian church at Rome. Linus and Cletus are said to be Paul’s successors, and Clement the successor of Peter. We are likewise told that Clement survived Cletus, and united both churches in one. Where our author obtained so much information we are entirely uninformed ; certain we are that there is no sufficient testimony from Scripture, or any other source, that Paul was ever bishop of the Gentile church at Rome. We are informed in the Acts of the Apostles that Paul was carried a prisoner to Rome, and that, after his arrival, he was suffered to preach to the inhabitants of that city in his own hired house, for the space of two years ; but certainly there is no evidence that he was the settled bishop of that church ; on the contrary, there is every thing to contradict it. All the testimony which is at all relied upon by the learned, goes to make Linus and Cletus Peter’s successors in the same sense with Clement. I know that we are told by our author, that “ the author of the Apostolic Constitutions makes Linus to have been ordained bishop of Rome by St. Paul.” Will our author be kind enough to inform us who was the author of the Apostolic Constitutions, and when they were written ? They are admitted to have been a forgery ; and while, like any other work of fiction, they may be evidence of the customs of the times in which they were written, it would be the height of absurdity to rely upon them as authentic testimony of a historical fact. The opinion that Linus and Cletus succeeded Paul to the exclusion of Peter in the

bishoprick of Rome, is comparatively of recent date, and was invented to reconcile, if possible, the conflicting testimony of the early fathers upon this subject. We shall treat it as it deserves to be treated, as a *mere dream of the imagination*, and dismiss it without further remark.

The first question then to be settled in our present inquiry is, Was Peter ever bishop of Rome? We have no testimony from Scripture that Peter ever saw Rome; and all the testimony we have upon the subject in history, is founded upon the most vague and uncertain tradition. But, supposing him to have visited Rome, and to have resided there for a season, we have not the least shadow of evidence that he ever was the fixed bishop of that church. Bishop White, in a dissertation upon this subject, says: "It is proposed to prove, in this section, that St. Peter was never properly bishop of the church of Rome; that some occasional expressions of the early fathers, which seem to favor the opinion here denied, admit of a different interpretation," &c. But suppose, for the sake of argument, we admit Peter to have been the true and proper bishop of Rome; pray, who was his successor? In answering this question, the early fathers contradict each other, and make perfect confusion, showing that they knew nothing with *certainty* about it. Irenæus is the earliest father produced by our opponents to testify upon this subject. He says Linus was the first bishop of Rome, without saying a word as to when or by whom he was constituted such a bishop. When asked how he knows this to be a fact? he answers, "it is held as a tradition from the Apostles;" so that all the knowledge he has on the subject, is that which he has received from *tradition*. Eusebius agrees with Irenæus in testifying that Linus was first bishop of Rome next to the Apostles. He says, "after the martyrdom of Paul and Peter, Linus was the first who received the episcopate at Rome." Here mark—Eusebius, the favorite historian of high church Episcopalians, declares that Linus

did not receive the episcopate *until after the martyrdom of Paul and Peter*. Certainly, then, he could not have received it from either of these Apostles; for surely this living energy could not proceed from dead hands. From whom then did Linus receive the episcopate? Will high churchmen answer this question? But, pray, how and what does Eusebius know about these early bishops? He shall answer for himself: he says, "But how many and which of these, actuated by a genuine zeal, were judged suitable to feed the churches established by these Apostles, it is not easy to show further than may be gathered from the writings of Paul." Just so we think. All on this subject that Eusebius could rely upon as correct, were such facts as he could derive from the sacred writings. The rest was *dark and ambiguous tradition*. He says expressly, that, in collecting the materials of his history, "he was obliged to rely much on *tradition*, and that he could trace no footsteps of those going before him, only a few narratives." A *very safe* testimony this, upon which to rest the certainty of a succession which is necessary to the very existence of the church of God! We have seen that Irenæus and Eusebius inform us that Linus was the first bishop of Rome next to the Apostles. Jerome and Augustine are of the same opinion; but Tertullian, Rufinus, and Epiphanius, say Clement succeeded Peter. Jerome says, "Most of the Latin authors supposed the order to be Clement the successor of Peter." Here, then, at the first link in this wonderful chain, so lucidly defined by high churchmen, there is a *gross confusion* and contradiction, without so much as the shadow of *certainty*. Bishop Taylor says, "The fathers were infinitely deceived in their *account and enumeration of traditions*." Cabassute, the distinguished papal historian of the councils, says, "It is a very doubtful question concerning Linus, Cletus, and Clemens, which of them succeeded Peter." Dr. Comber says, "Upon the whole matter there is no *certainty* who was bishop of Rome next to the Apostles,

and therefore Romanists build upon *an ill bottom* when they lay so great weight upon their personal succession." Not being able to ascertain with the least degree of certainty who was the second bishop of Rome, let us see whether we can meet with any better success in inquiring after the third. We find, in the catalogues of papists, and high churchmen, the name of Cletus put down as filling this place. But, pray, who was Cletus? Hear again the Episcopal Dr. Comber: "The like blunder there is about the next Pope—the *fabulous pontifical* makes Cletus succeed Linus, and gives us several lives of Cletus and Anacletus, making them of several nations, and to have been popes at different times, putting Clement between them. Yet the aforesaid learned Bishop of Chester (Pearson) proves that these were only *two names* for the same person; but the notes attempt to justify the *forged pontifical* by impudently affirming that Ignatius (Anacletus's cotemporary), Irenæus, Eusebius, St. Augustine, and Optatus, were all mistaken or all wronged by their transcribers, who leave out Cletus. But every candid reader will rather believe the mistake to be in the pontifical, (which is a mere heap of errors,) and in the Roman Martyrology and Missal, which blindly followed it, than in those ancient and eminent Fathers. And every one may see the folly of the Romish church, which venerates two several saints on two several days, one of which never had a real being; for *Cletus is but the abbreviation for Anacletus's name.*" The hearer may judge from this extract how *very certain* it is who was the *third* bishop of Rome. The papists and high-churchmen make Clement the fourth bishop of Rome. But Tertullian, Rufinus, Epiphanius, and "most of the Latin authors," inform us that Clement was the *second bishop*, and the immediate successor of St. Peter. Thus we might, my hearers, if we had time, trace this *wonderful succession* link after link, and show you that it is enveloped in the most *glorious uncertainty*. And yet we are told that, in order to have a

right to preach and administer ordinances, we must be able to trace our ordination, through a line of prelates up to the Apostles. We suspect, if this is to be the test, our lawn-sleeved Diocesans will be compelled to lay aside their pontifical robes, and confess that they have no authority to officiate in the sacred office.

There are certain well authenticated facts, which go to show still further the entire uncertainty of Apostolic succession, as it is called, in the church of Rome, which we will briefly state in this place.

1st. For several centuries the popes were in fact created by the emperors, or, as Bishop Burnet says, "were made upon the emperors' mandates;" and their appointment gave occasions for such scenes of intrigue, debauchery, violence, and bloodshed, as the world has scarcely witnessed before or since. "Nor," says Bishop Burnet, "did the emperors part easily with this right; but, after that, the Othos and Henrys kept up their pretensions, and came oft to Rome and made many popes; and though most of the popes so made were generally antipopes and schismatics, yet some of them, as Clement the second, are put in the catalogues by Baronius, and Binnius, and by the late publishers of the councils, Labber and Cossartius. There was, indeed, great opposition made to this at Rome; but, let even their own historians be appealed to, what a series of *monsters, and not men*, those popes were; how infamously they were elected—often by the harlots of Rome; and how flagitious they were, we refer it to Baronius himself, who could not deny this, for all his partiality, in his great work." But let us hear the testimony of this Cardinal Baronius himself, who was one of the most powerful champions of the papacy. Speaking of the commencement of the tenth century, he exclaims, "O! what was then the face of the holy Roman church! how filthy, when the *vilest and most powerful harlots* ruled in the court of Rome! by whose arbitrary sway dioceses were made and

unmade ; bishops were consecrated ; and, which is inexpressibly horrible to be mentioned, FALSE POPES—THEIR PARAMOURS—*were thrust into the chair of Peter, who, in being numbered as popes, serve no purpose, except to fill up the catalogue of the popes of Rome.* For who can say that persons thrust into the popedom without any law, by harlots of this sort, were legitimate popes of Rome ? In these elections, no mention is made of the acts of the clergy, either of their choosing the pope at the time of his election, or of their consent afterward. All the canons were suppressed into silence ; the voice of the decrees of former pontiffs was not allowed to be heard. Ancient traditions were proscribed ; the customs formerly practised in electing the pope, with the sacred rights and pristine usages, were all extinguished. In this manner, LUST, *supported by secular power, excited to frenzy in the rage for dominion, ruled in all things.*" Here we perceive that *harlots ruled at the Court of St. Peter ; harlots made and unmade dioceses ; harlots thrust false popes, their paramours, into the very chair of St. Peter. And these false popes, thus created, go to fill up the catalogues of the popes of Rome. Truly, this is Apostolical, with a vengeance !* Through such a source Episcopal prelates must have received the "VIRUS OF ORDINATION" *entirely untainted, possessing all its living energies.*

2d. The schisms which so frequently obtained concerning the popedom, is another evidence of the very great uncertainty attending the succession. There were frequently two, three, and sometimes four claimants to the popedom, at the same time. When this was the case, the church became divided into parties, which were arrayed against each other ; and the one which was most cunning and powerful, by intrigue, bribery, and bloodshed, succeeded against the others. Onuphirus Pauvinius, and other papal historians, admit that there were more than twenty such schisms pre-

vious to the *fourteenth century*. Some of them continued for *forty years*. Says our author upon this point, "We sometimes, indeed, hear it urged as an objection to tracing the succession through Rome, that there were, at one time, two or more claimants to the papacy; each of whom denounced the other as a usurper. Now, this objection, at first sight, is plausible; but a moment's reflection is sufficient to put it to flight. For, let us suppose that there were at the same time several individuals claiming to be pope. Does this prove they were not all bishops? It proves nothing on this point. For, in the first place, they may have been bishops prior to their election to the papacy. If so, the matter is at once put to rest; and if they were presbyters, they must have been made bishops when they were consecrated to the papacy." Our author has a wonderful short-metre way of putting things "to rest." We think the following facts will somewhat disturb the "*rest*" of this point, which he has so easily disposed of.

1. The councils of Nice, of Antioch, of Chalcedon, and other councils, prohibited the transfer of bishops from one bishoprick to another, and these canons would be likely to prevent those who were before bishops from being elected to the bishoprick of Rome.

2. For about *one thousand* years we have no evidence that any individual, already a bishop, was elected to the bishoprick of Rome. During that period there had been a hundred bishops of Rome, and thirteen schisms in the papedom.

3. Will our author maintain that a pretender to a bishoprick, who should be sustained in his pretensions, and consecrated to that bishoprick by a party, but who afterwards should be put down as a usurper, is, nevertheless, by virtue of his disorderly consecration, a bishop, and his acts as such valid? Certainly, our author is not prepared to take such ground; and yet he must assume it before he can

prove that these pretenders were consecrated bishops, and that their official acts are valid.

4. It is according to the principles of the church of Rome, and, we believe, of the American Episcopal church, that, to qualify a man for the bishoprick, he must previously have been ordained priest; but several of the bishops of Rome were previously nothing but laymen; they never were ordained to the priesthood. Now it is a question which we should like to see answered—Could one of these LAY BISHOPS, who never was ordained to the priestly office, lawfully ordain others to that office?

5. Several of those who, for a time, filled the papal chair were afterward deposed as usurpers. Yet, these usurpers consecrated many archbishops and bishops, some of whom (as we shall presently see) belonged to the English church. With these facts staring them in the face, how can high churchmen affirm that their apostolic succession is every *way invulnerable*; and how dare our author make the bold assertion—"that the succession in the church of Rome has never, in a single instance, been contested?" There is no truth in such assertions. So far from it, that eminent Episcopalians have given it up as untenable and absurd. Priedeaux, an eminent Episcopalian, declares, that upon "this subject *no certainty is to be had.*" Howell, a very learned churchman, says, "Here it is evident how *very doubtful and uncertain is the personal succession of the Roman bishops.*" The before cited Episcopal Dr. Comber, declares, "*There is NEITHER TRUTH NOR CERTAINTY in the pretended personal succession of the first popes.*" Other testimony might be added, but these are abundantly sufficient.

We come now to the *English succession*, and propose to notice a few facts which go to show the very great uncertainty that attaches to the question of its validity.

1. Plegmund, archbishop of Canterbury, A. D. 891, was ordained to his bishoprick by Pope Formosus. Pope

Stephen VI. at the head of his council, and afterwards Pope Sergius III., declared the ordinations which Formosus had administered to be void, and ordered those who had received them to be reordained. Plegmund never was reordained; and yet he ordained most of the bishops of England for twenty-six years. Will high churchmen inform us what becomes of the succession in this instance?

2. Henry Chickley, archbishop of Canterbury, A. D. 1414, was ordained by Pope Gregory XII. This Gregory XII. was only a pretender to the popedom. He was declared by a church council, held at Constance A. D. 1415, to be "no pope of Rome"—"*No bishop at all.*" He was displaced from the papal chair, and John XXIII. or XXIV. declared to be the lawful pope. Yet this usurper ordained Chickley, and he continued to ordain English bishops and archbishops for twenty-nine years. "What an unbroken line of valid ordinations!"

3. The see of Armagh was, for eight generations, occupied by individuals who had never received *any ordination whatever*. It is admitted by Hooker, who is a standard author among Episcopalians, *that ordination had frequently been effected without a bishop to ordain*; therefore, says he, "we are not simply without exception to urge a lineal descent of power from the Apostles by continued successions of bishops, in every effectual ordination."

4. There is no record which can be relied upon, of the succession in the English church, either in Britain or at Rome, for nearly six hundred years,—up to the time when Augustine was sent to establish Christianity in Britain. The Episcopal Stillingfleet affirms, "that by the loss of records of the British churches, we cannot draw down the succession of bishops from the Apostles' time;" and adds, "if we come to Rome, here the succession is as muddy as the Tiber itself." "What *shall* we say," he asks, "to extricate ourselves out of this labyrinth?"

5. At the Reformation the English churches were not

only excommunicated and anathematized by the pope, but they entirely repudiated his authority, and placed their king in his stead. They acknowledged their king to be the *fountain of ecclesiastical power*; the *Supreme Head in earth of the English church*. Bishops took out their commissions from him, and submitted to be deprived of their orders by him. How is it possible, after this EXCOMMUNICATION, REPUDIATION, and SUBSTITUTION, for the English church, with any confidence or propriety, to go back to Rome for their Apostolic succession?

6. The validity of the ordination of Archbishop Parker, upon which Episcopalians admit the validity of their succession very much depends, has ever been considered exceedingly doubtful, both as to the form of ordination used at the time, and the persons who ordained him. We have not time to go at length into this matter. It will be sufficient for our present purpose to state, that the validity of this ordination became an affair of so much dispute, that Parliament deemed it necessary to pass an act declaring it VALID. Perhaps the British Parliament had the power, by declaring it to be so, to render this ordination truly Apostolical! The very lame defence of Parker's ordination by our author shows that its validity is extremely doubtful. "But," says he, "even upon the supposition that Parker's consecration was not valid, it would not vitiate the ordinations performed by him, for he was always assisted by other bishops whose consecration was undisputed, and the succession would descend through them." We will reply to this remark in the language of the learned Powell. He says, "In the ordination of a bishop, there is always one bishop *who alone consecrates*. This is the universal language of the rituals on the subject. The other bishops who take part in the ceremony are rather there as *witnesses*, than as consecrators. The ancient rituals never speak of more than one consecrator. In all the ancient Greek forms of ordination, as exhibited by Morinus,

one bishop only lays his hand upon the head of the person to be ordained ; the other bishops *touching the Gospels placed upon the head of the person to be ordained*. In the Roman church the other bishops touched his head, but did not lay their hands on his head. One bishop only pronounced the consecration prayer. This was, in ninety-nine cases of a hundred, either the pope or the archbishop. See Morinus, Part II., pages 234 and 250. The consecration of bishops, therefore, always depended upon the capability of *the one bishop who consecrated* ; and whenever he was found to be really incompetent, the general rule was to *quash all his ordinations*." "The rule just stated," continues this author, "makes it difficult to prove the validity of Archbishop Parker's consecration, upon which all the present ordinations and consecrations of the English church, *since their formation*, depends. Barlow was his only consecrator ; but there is not full proof that Barlow himself was consecrated. The acts of the consecration of bishops are generally registered in the archives of the archbishop ; but no registration of Barlow's consecration can be found." So much for Archbishop Parker's consecration. But we are told, by our author, that the English church have no need to trace their succession through the church of Rome ; and he more than intimates that they are able to trace it through the ancient Briton bishops up to the Apostle Paul. If this is the case, we are surprised that our author, in his ample appendix, did not give us another catalogue of Apostolic succession, running in that direction. It is passing strange that he should content himself with giving the line of succession which runs up through the "*mother of harlots*," when he had at hand a much purer line, by taking the direction of the ancient Briton bishops. Two remarks will be sufficient to spoil the face of the newly discovered road to the Apostles.

1. If we can gather any thing definite upon the subject from history, these bishops were nothing more than *presbyter*

bishops. It is very certain that the papal church considered their consecration entirely invalid; for Theodore, archbishop of Canterbury, finding that Wini had suffered two of these Briton bishops to assist him in consecrating a bishop, by the name of Chadda, declared Chadda's consecration to be *illegal and void*, and himself reordained him. Now, the archbishop would never have taken this course, if there had not been, in his opinion, some *fatal defect in the consecration of these bishops.*

2. It is a fact, not disputed by any, that, a long time previous to the English reformation, the Briton bishops embraced the papal religion, and became incorporated into the papal church; so that it is impossible that the English church should claim any succession through them, separate from the papacy. Besides, it is notorious that the present English race are not descended from the ancient Britons, nor have they ever had any intimate connexion with them. They came down from the Saxons, who conquered the Britons, and drove their bishops into Wales. The truth is, that the English church have never attempted to trace their prelatial succession up to the Apostles, in any other line than that which runs directly through the church of Rome; and we flatter ourselves that we have succeeded in proving that to be defective enough.

We come now to consider the *American succession.* This has been held by some Episcopalians as defective in several points. By this we mean that sad defects have been said to inhere in their prelatial succession since its introduction into America.

1. Bishop Seabury received his consecration from the non-juring bishops of Scotland. Now it is well known to all who are at all informed upon this subject, that many eminent Episcopalians, both of this and the mother country, have considered the prelatial character of those Scottish bishops as *exceedingly doubtful.* Bishop White affirms that

it was the doubts which existed, as to the validity of Bishop Seabury's Episcopacy, which actuated some in directing the convention to England rather than to Scotland as the source of the American Episcopate.

2. Many Episcopalians have thought that the consecration of Bishops Hobart and Griswold was entirely defective and void, owing to the omission of an *essential part* of the form of consecration. There was, at the time, a warm controversy carried on in the Episcopal church upon that subject. From a pamphlet then published, entitled, "Serious thoughts on a late administration of Episcopal orders, submitted to the calm reflection of the bishops of the Protestant Episcopal church, with a postscript in answer to Dr. Bowden's essentials of ordination stated," we take the following extracts: "From the considerations which have been offered, serious doubts at least are entertained, by many of its pious and intelligent members, of the validity of the consecration supposed to be administered," &c. "Suppose these doubts to be well founded; suppose that, at some future period, when the heat of passion is allayed, when calm reflection is suffered to be called into exercise, that then it shall be found and acknowledged that the considerations here advanced have weight, and that the consecration is attended with one essential defect. What will then be the state of our church? *Our priesthood invalid*, our succession lost, numbers, under a show of ordination, administering without authority; the evil so extended as to be beyond the power of correction." "For myself I am *seriously and conscientiously persuaded* that the *omission* of the *solemn words* is *material*, that it is *essential*, that it renders the whole form, besides, an *utter nullity*." Thus you perceive that even the American succession has not existed without serious doubts and warm controversies concerning its validity. And yet we are told that unless we are prepared to admit this whole chain of succession, papacy and all, we are excluded the "*covenanted*

mercies of God," and have no right to the name and the *ordinances of a Christian church*. We, my brethren, should be exceedingly thankful that high churchmen are not our judges; and that we have the blessed assurance that, upon this subject, God's ways are not as their ways, nor his thoughts as their thoughts. In the language of another, "We cannot see how any man can attempt to sustain the validity and certainty of this personal succession during all previous ages. Who shall lift this ponderous chain, even at its connection with the Reformation, and carry it backwards until it is appended to Christ Jesus the rock of ages, the cause of causes—so that from him may proceed the influence which may propagate downwards to the very last point in the lengthening series? We again challenge the proof which has been so boldly offered. And in default of this—and assuredly it is wanting at every stage—we fearlessly scout the whole hypothesis as *wild, chimerical, fictitious, and unsupported, either by history or Scripture.*" How much more rational, my hearers, is the view of this subject taken by Presbytery, as stated in a previous discourse, viz., that the ministerial commission was given to the disciples as *Presbyters and not as Apostles*; that it is handed down to the church in the line of presbyters or simple pastors, and not of diocesan bishops; that if, by any means, there should be a flaw in the succession, it would not invalidate the commission; and that every one who enters the ministry should be called immediately by Christ through the Spirit, which call is indicated to him by the state of his mind and the providences of God towards him. The question whether he has been so called to the ministry, is finally to be decided by the church through her *presbyters*; and the act of ordination is the public announcement of that decision, and the consecration of the candidate, in the most solemn manner, to the work to which he has been called by his Lord and Master.

We leave it for the hearer to judge whether, in these

discussions, we have succeeded in showing this to be the Scripture view of the subject, sustained by the after history of the church. We have now finished the arduous labor which circumstances compelled us to undertake. It was commenced with great reluctance, and has been carried on in the midst of great excitement and opposition; and we conclude it, with joy and thanksgiving to Almighty God for his sustaining grace unto the end. We have never, for one moment, regretted the taking up of the subject, nor the manner in which we have discussed it; but we did seriously regret the course of another, which made it necessary for us to turn aside from the more pleasant duties of the ministry, and enter the arena of controversy with a denomination with whom we have lived for years in peace and amity. We are perfectly willing that others should build their castles as they please; but when they attack ours, and attempt to pull it down about our ears, the law of self-defence must be obeyed. The tendency of high church principles is fast developing itself in the rapid strides which Puseyism is making in the Episcopal church, both in the old world and in the new. They lead to popery; and if they do not bring those who embrace them to such a result, it is owing to the goodness of God in causing them to stop short of the goal to which they naturally conduct. We most sincerely wish that the Episcopal church may purge herself of that dreadful heresy, and adopt a form of government that will comport with the simplicity and beauty of that drapery which Christ has thrown over his church, and the continued wearing of which the gospel so distinctly recommends.

APPENDIX.

THERE are a few things contained in the original "Enquiry," and in certain anonymous pamphlets by the same author, which seem to call for a miscellaneous notice. That which first invites our attention is, an assertion made by our author, upon the first page of the pamphlet entitled, "Remarks on Mr. Wisner's first Lecture upon the subject of Episcopacy and Presbytery." It is as follows: "Again, it was stated that the 'Queen was the head of the church of England.' This is true only in part. The Queen, together with the government, is the head of the political and temporal affairs only of the church; just so far as its connection with the state makes it necessary, and no farther. Neither the Queen or the Parliament have any authority in *spiritual* matters, no control over the *doctrines*, the *discipline*, or the *worship* of the church." It is a matter of great surprise that the Rev. Author, in the face of an intelligent community like ours, should make such assertions as these. No wonder that he refused to append his name to the pamphlet in which they are contained. Can any one, at all acquainted with English law and English history, pretend, with our author, that "neither the Queen or the Parliament have any authority in spiritual matters—no control over the doctrines, the discipline, or the worship of the church?" Let us see what Sir Wm. Blackstone, in his commentary upon English law, says upon this subject: "The King," says he, Book I., chap. vii., "is lastly considered by the laws of England as the head and supreme

governor of the national church. To enter into the reasons upon which this prerogative is founded, is matter rather of divinity than of law. I shall therefore only observe, that by statute 26 Henry VIII., chap. i.—reciting that the King's majesty justly and rightfully is and ought to be the supreme head of the church of England, and so had been recognized by the clergy of the kingdom, (in their convocation)—it is enacted that the King shall be reputed the only supreme head in earth of the church of England, and shall have annexed to the imperial crown of this realm, as well the title thereof, as all jurisdictions, authorities, commodities, to the said dignity of the supreme head of the church appertaining. And another statute to the same purport, made 1 Elizabeth, c. i.: 'In virtue of this authority, the King convenes, prorogues, restrains, regulates, and dissolves all ecclesiastical synods or convocations.'” Again: “So that the statute 25 Henry VIII., c. xix., which restrains the convocation from making or putting in execution any canons repugnant to the King's prerogative, or the laws, customs, and statutes of the realm, was merely declaratory of the old common law; that part of it only being new which makes the King's *royal assent actually necessary to the validity of every canon.*” Once more: “From this prerogative also of being the head of the church, arises the King's right of nomination to vacant bishopricks, and certain other ecclesiastical preferments, which will more properly be considered when we come to treat of the clergy. I shall only here observe that this is now done in consequence of the statute 25 Henry VIII., c. xx. As head of the church, the King is likewise the dernier resort in all ecclesiastical causes; an appeal lying ultimately to him, in chancery, from the sentence of every ecclesiastical judge; which right was restored to the crown by statute 25 Henry VIII., c. xix.,—as will be more fully shown hereafter.” From all of which we learn that the King, as supreme

head of the English church, possesses the following prerogatives :

1. He convenes, prorogues, restrains, regulates, and dissolves all ecclesiastical synods or convocations.

2. No ecclesiastical or canon law can be enacted by the constituted authorities of the church, without his royal assent.

3. He has a right to nominate to vacant bishopricks.

4. He is likewise the dernier resort in all ecclesiastical causes—*an appeal lying ultimately to him, in chancery, from the sentence of every ecclesiastical judge.* And yet our author is bold to assert, that “neither the Queen or Parliament have any authority in spiritual matters ; no control over the doctrines, the discipline, or the worship of the church.” Has he forgotten the “act of conformity,” which drenched England with the blood of her very best citizens, and exiled our Puritan fathers to the wilds of America?

We leave our author to settle this matter with Judge Blackstone, and with every English historian who has ever written upon the subject. There are two other prerogatives to which we would refer the reader, in order that he may judge how entirely the King (or Queen) is the supreme ecclesiastical head of the church.

1. The King receives all resignations of archbishops ; they are made to him alone. Blackstone says, Book I., c. xi., “All resignations must be made to some *superior*. Therefore a bishop must resign to his metropolitan ; but the *archbishop can resign to none but the King himself.*”

2. English bishops cannot be appointed and consecrated without a license from the King. Blackstone says, Book I., c. xi., “But, by statute 25 Henry VIII., c. xx., the ancient right of nomination was, in effect, restored to the crown ; it being enacted, that, at every avoidance of a bishoprick, the King may send the dean and chapter his usual license

to proceed to an election; which is always to be accompanied with a letter missive from the King, containing the name of the person he would have them elect; and if the dean and chapter delay their election above twelve days, the nomination shall devolve to the King, who may, by letters patent, appoint such persons as he pleases. This election, or nomination, if it be of a bishop, must be signified by the King's letters patent to the archbishop of the province; if it be an archbishop, the other archbishop and two bishops, or to four bishops; requiring them to confirm, invest, and consecrate the person so elected, which they are bound to perform immediately, without any application to the see of Rome." That the King appoints the bishops is also evident from the following quotation taken from an English work, entitled, "Book of Denominations," page 395: "In the church of England we have two archbishops. The name is as antichristian as the thing. What are the duties of the office it is difficult to ascertain. Those sustaining it have no functions distinct from the bishops, nor does it appear that they have any jurisdiction over them. They do not appoint them; *the King does*: and they cannot remove them. They cannot, *without the King's concurrence*, call them together in convocation. Their sole use, therefore, seems to be to rear their mitred fronts in courts and parliaments, to vote in the train of ministers, to rule their wide and opulent dominions, count their enormous revenues, and dispose of good livings to sons, brothers, nephews, cousins, relations, and dependents without end, as their own interest or the interest of ministers, reserved by special agreement, may dictate." Does our author know that, after these provinces were separated from the British crown and had become a republic, Bishops White, Provost, and Madison, were consecrated by English bishops, under a royal license, in accordance with an act of parliament especially enacted to meet such cases? It is entitled, "An act to empower the

archbishop of Canterbury or the archbishop of York, for the time being, to consecrate to the office of bishop, persons being subjects or citizens of countries out of his majesty's dominions."

THE ACT.

"Whereas, by the laws of this realm, no person can be consecrated to the office of a Bishop without the King's license for his election to that office, and the royal mandate under the great seal for his confirmation and consecration; and whereas, every person who shall be consecrated to the said office is required to take the oaths of allegiance and supremacy, and also the oath of due obedience to the Archbishop; and whereas, there are divers persons, subjects or citizens of countries out of his majesty's dominions, inhabiting and residing within the said countries, who profess the public worship of Almighty God according to the principles of the Church of England, and who, in order to provide a regular succession of ministers for the service of their Church, are desirous of having certain of the subjects or citizens of those countries consecrated Bishops according to the form of consecration in the Church of England; *Be it enacted*, by the King's most excellent majesty, and by and with the consent of the Lords spiritual and temporal, and Commons, in this present parliament assembled, and by the authority of the same, that from and after the passing of this act, it shall and may be lawful to and for the Archbishop of Canterbury or the Archbishop of York, for the time being, together with such other Bishops as they shall call to their assistance, to consecrate persons being subjects or citizens of countries out of his majesty's dominions, Bishops, for the purpose aforesaid, without the King's license for their election, or the royal mandate under the great seal for their confirmation and consecration, and with-

out requiring them to take the oath of allegiance and supremacy, and the oath of due obedience to the Archbishop for the time being : Provided always, that no person shall be consecrated Bishop in the manner herein provided, *until the Archbishop of Canterbury or the Archbishop of York, for the time being, shall have first applied for and obtained his majesty's license, by warrant under his royal signet and sign manual, authorizing and empowering him to perform such consecration ; and expressing the name or names of the persons so to be consecrated ;* nor until the said Archbishop has been fully ascertained of their sufficiency in good learning, of the soundness of their faith, and of the purity of their manners : Provided also, and it is hereby declared, that no person or persons consecrated to the office of a Bishop in the manner aforesaid, nor any person or persons deriving their consecration from or under any Bishops so consecrated, or by the successor or successors of any Bishop so consecrated, *shall be, hereby, enabled to exercise his or their respective office or offices within his majesty's dominions,*" &c. Here then the reader may perceive the manner in which the "*true succession*," as it is termed, was introduced from England into the American Episcopal church,—
UNDER A ROYAL LICENSE IN ACCORDANCE WITH A SPECIAL PARLIAMENTARY ENACTMENT FOR THE PURPOSE. In order to obtain it, her Bishops must submit to the humiliating condition of receiving consecration from an English Archbishop in such a manner as to disqualify them from exercising their offices in his majesty's dominions ; and this disqualification must descend in the line of the succession to the latest generation. Under this law, the clergy of the American Episcopal church could not even pass the lines into Canada and exercise their offices as bishops, priests, or deacons. If this is not kissing the dust upon which treads the foot of England's proud monarch, for the sake of "worthless succes-

sion," we know not how it can be done. We trust that, by this time, it will be perfectly evident to all how entirely groundless is the assertion of our author, that "neither the Queen nor the Parliament have any authority in spiritual matters; no control over the doctrines, the discipline, or the worship of the church." The Queen, as "supreme head in earth of the English Church," possesses supreme ecclesiastical authority.

II. The next subject claiming our attention is involved in certain interrogations put, by our author, to the writer. They are as follows: "But the Rev. Lecturer went on to say that the Episcopal church in this country had no head because there was no king; evidently implying that if there were, American Episcopalians would make him their head, and turn tories and monarchists. Was this assault on the political sentiments of a religious body warranted by the occasion? Is the gentleman willing to stand by it and sustain it with proofs? Will he undertake to show that Episcopacy has a necessary or even accidental tendency to a despotic form of government?" Our answer to these interrogatories is,

1. We never asserted that the Episcopal church in this country was without a head. We said that "the Episcopal church in this country have concluded to dispense with a king as their supreme earthly head, it not being very convenient to find one."

2. We never asserted that Episcopacy tends to monarchy; no opinion whatever was expressed upon the subject. The letter of Charles the First was quoted, in which he introduces the words of another—"No Bishop, no King;" but the quotation was made without note or comment, in order to introduce the reply of his tried friends and counsellors to whom it was addressed, so as to make use of that reply to show their sentiments upon the subject of diocesan bishops being necessary to constitute a "true church." But we are perfectly willing to express our opinions fully and fairly

upon this subject, and high churchmen are welcome to make all the capital out of it they are able. They shall be expressed in the language of the late learned Dr. Rice of Virginia. He says: "I am represented as injurious for saying that high church principles are opposed to the genius of our institutions. It is useless to disclaim, in presence of heated partisans, all intention of doing injury. But if I can fairly prove the soundness of my opinions, the impartial will acquit me of evil intention in giving them utterance. I show no enmity when I tell the truth. Hear then my reasons. The laws of our country secure perfect religious liberty to every citizen; and all have equal rights. Methodists, Baptists, Presbyterians, Lutherans, Episcopalians, &c., all stand on the same level. And the ministers of any one religious denomination have, according to the law of the land, the same authority to teach and administer ordinances as those of any other denomination. Marriage celebrated by a *dissenter* is as valid and as sacred as though the service were performed by an *Archbishop*. But the *high churchmen*, to a man, maintain that none have a right to teach or administer ordinances save only ministers of their church. Indeed there is no church, there are no true sacraments, no valid administrations but theirs. Now here is a direct opposition. The law of the land says one thing, high churchmen affirm directly the contrary. There is, indeed, a just distinction between civil and ecclesiastical rights; and the churchman is by no means charged with confounding them. He doubtless knows and admits that, in this country, the men whom he persists in calling dissenters, have a civil right to do what he denies that they are authorized to do by the laws of Christ's church. But this does not destroy the force of the allegation; because the religious principle, when excited, is the most powerful in human nature; the interest created by religion is all-absorbing in its influence; it reaches to all man's relations and concerns; more than any thing else it

comes home to his 'business and bosom.' It is like leaven which a woman took and hid in three measures of meal, until the whole was leavened. One must be quite ignorant of the history of religion, to deny that it is comparatively easy to persuade a man that any thing is totally and absolutely wrong, which he believes to be opposed to the fundamental principles of his religion. But the quotations made above show that high churchmen regard *the particular form of the church as essential to the being of the church*. IT IS IN FACT A QUESTION OF CHURCH OR NO CHURCH; AND ALL WHO ARE NOT MEMBERS OF THE EPISCOPAL CHURCH ARE UNDER GREAT GUILT. The whole body of American Christians belonging to non-episcopal churches are schismatics, and, without any assurance of salvation, are left to uncovenanted mercies. It is the church ministry and sacraments which render the Scripture sufficient, &c. I ask, then, *is not a religious man who has adopted high church principles under the influence of a cause which operates against the American principles of perfect religious liberty?* Let intelligent and impartial men judge. It would require more room, I fear, than you could afford, to adduce historical evidence in support of these 'reasonings;' for so, with Mr. G.'s leave, *pace tanti viri*, I must call them. Let me only ask, Who supported the courts of high commission and the star chamber? Who were the stanch advocates of all the arbitrary measures of the house of Stuart? Who opposed the glorious revolution—but *high churchmen?* On the other hand, in all these instances, did not low churchmen and dissenters, as far as politics were concerned, unite heartily and co-operate vigorously? The faithful records of history afford, on this subject, a series of most instructive facts, and warrant the strongest conclusions as to the tendency of high church principles. But while impartial men easily see the truth of these statements, it may not be so obvious to the most respectable and intelligent, whose minds are filled with the

prejudices of education, and excited by the heats of controversy ; and unhappily this has long been a subject of controversy. How can it be otherwise when high churchmen proclaim that all the authority of the church is in their hands ? But as for us—our ministers, they say, are intruders into the sacred office ; our sacraments invalid ; our hopes unwarranted ; and our meetings schismatical assemblages. *In this state of things there will, and there ought to be, controversy. The high churchmen will endeavor to support their dignity, and dissenters ought to maintain their rights, and ‘ to stand fast in that liberty wherewith Christ has made us free.’ Yes, there must be controversy while extravagant claims are put in on one side, and the spirit of religious freedom exists on the other.* But it may be asked, do not high churchmen declare that the effect of which I speak has not been produced on their minds ; and do they not indignantly repel the charge made against their principles ? Undoubtedly they do, and, I admit, with the utmost sincerity. The reason is, without any very strong religious feeling, they are, in this country, under the influence of powerful counteracting causes. A man’s opinions are the results of all the intellectual forces which bear on his mind. And, in a given case, to form any thing like a correct judgment respecting the tendency of a particular sentiment, we must know all the circumstances which operate on the understanding. In the present age, a very great majority of our fellow-citizens are opposed to high church principles. And the current of public opinion in favor of liberty, civil and religious, is irresistible. The balance of the forces which press the mind is, therefore, in favor of the institutions of the country. But who can say that this would be the case, if a majority of the church held high church principles ? In England, notwithstanding many a hard struggle, the act of uniformity was not repealed until England had a Presbyterian king, and low churchmen got into power. The corpo-

ration and test acts could not be abolished until it was done by dissenters and low churchmen. Who would not be sorely unwilling to trust their religious liberty with those who have power, and who sincerely believe that none but themselves are of the true church, or have *ecclesiastical authority*? I have never said or thought that any of my fellow-Christians, of any denomination, are, in this age, unfriendly to the institutions of our country; but I have said, and I do still believe, that *high church principles are opposed to the genius of American institutions*. And how far the leaven may work, who can pretend to say? The silent, steady, powerful operation of a moral cause, such as that of religion, may, in this modification of it, produce results entirely unexpected, and undesired too, by any Christian now living in the United States. If the records of past time afford any ground for reasoning as to the future, I feel that I am justified in all that I have written on the subject. And feeling thus, I protest against the inference that I intended to excite odium against any denomination of Christians. I meant to show that particular sentiments, not necessary to constitute a man a genuine Episcopalian, ought to be renounced. I meant to do all in my power to insure their renunciation; and this, in the full persuasion that the church would flourish more and be better able to do her part in the great work which must be done by American Christians, without these principles, than with them. Believe me, gentlemen, all persons of truly liberal minds *can* believe, that my chief concern as a minister of the gospel is, that the power of Christian truth may be felt, and the blessings of genuine religion may be enjoyed, by all in our own country. But this, I am persuaded, can never be the case while the form and manner in which the truth is communicated is regarded as equally essential with the truth itself. ‘In Christ Jesus, neither circumcision availeth any thing nor uncircumcision, but a new creature.’” The correctness and judi-

ciousness of these remarks must be perfectly evident to every unprejudiced and truly republican mind : and here you have, expressed in language at once clear and forcible, the sentiments of the writer upon this subject.

III. The third particular which calls for our special notice at the present time is, the assertion of our author that the ministerial commission is the principle of unity in the church of God. On page 11 of "Enquiry," &c., he says, "Now, if these things are so, the inquiry is one of vast importance and the deepest interest. Wherein does *unity consist*? What is the principle of unity in the one catholic and Apostolic church? We answer, the ministerial commission." Again, page 12: "The result of the whole, then, is, that the ground of unity in the church is the ministerial commission, and by necessary consequence, all who violate this create a schism in the visible kingdom of Christ." This is placing the principle of unity where it is most evident the Bible never placed it. It is wonderful how much wiser some divines have become than even the Apostles themselves! The Apostle Paul, writing to the Corinthians, and wishing to heal those divisions which had obtained among them concerning certain ministers, never thought so far as to extol the ministerial commission; but he sank the minister, and magnified the Lord Jesus Christ. 1 Cor. i. 10-13: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ: Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" Again, chap. iii. 3-7: "For ye are carnal; for, whereas

there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For, while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, and Apollos watered, but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." How very different the Apostle's plan for uniting this church, from what any man of common sense, not to say an inspired individual, would have adopted, provided the *ministerial commission is the principle of unity in the church of God*. He does not mention the *ministerial commission*. He sinks the minister, and exalts Christ the Lord. This course he thought the best calculated to heal the differences and difficulties which existed in that church, and to produce unity of feeling and effort.

There are at least two very serious objections to accounting the ministerial commission the *principle* of unity in the church.

1. This commission is given to a comparatively small portion of the church. It is given, not to laymen, but to ministers; and can it be possible that the principle of unity in the church is contained in that which belongs—not to the whole church—but to a very small portion of her members? Such an idea should not for a moment be entertained.

2. The ministerial commission *fails to unite*, while that which God has made the principle of unity in his church *must*, when possessed, *bind that church together*. Hence the true method of ascertaining in what consists the principle of unity in the church, is, to find what are the graces which unite Christians to each other, and to Christ their *living Head*. It was by this method that the old divines came to the conclusion that love to God and the brethren, and a similarity of faith upon all the essentials of Chris-

tianity, are the graces which, more than any other, contain the principle of unity in the church of God ; and we strongly suspect that the inspired Apostles were of the same opinion. They never so much as mention the ministerial commission as containing the least uniting power ; but they are continually dwelling upon faith and love, as those graces which possess a uniting, binding force : so that, where they exist, the church is *one with Christ*, as the branch is united to the vine, or its members to the human body. But this is not the case with the ministerial commission ; where it exists it does not insure union. High churchmen hold that the papists, as well as themselves, possess the ministerial commission. Are they therefore one united church ? Besides, notwithstanding their high pretensions in regard to this commission, there are sad divisions in the Episcopal church, both in England and in this country. We know that our author affects surprise that we should have asserted even that there are any differences of opinion in the Episcopal church, upon the *divine right of Episcopacy*. In his pamphlet, entitled, “Remarks on Mr. Wisner’s first Lecture,” &c., he says : “He,” Mr. Wisner, “stated that there were three parties in the Episcopal church, holding different opinions on the subject of Episcopacy. The first believing it to be a mere point of expediency ;—the second believing it to have divine sanction, but not exclusive ;—the third believing it to be both divine and exclusive of any other form of ministry. His statement is erroneous in two respects. There are no parties in the Episcopal church on this subject, or on any other. The church is one, from Maine to Georgia ; not a bishop, clergyman, or congregation, that is not in full harmonious union with the whole.” In his second pamphlet, entitled, “Remarks on Mr. Wisner’s second Lecture,” &c., he says : “He,” Mr. Wisner, “insisted that there were three parties in the Episcopal church. Can he tell us where, and who they are, and give any definite and tangible description

of them? On what occasion do they manifest themselves—in our general or diocesan conventions, in our congregations, in our Missionary and Bible societies? Has he ever witnessed or heard of a drawn contest on any question between them? If parties exist, it is easy to say where, and how. Assertions and names will not create them, if they have no actual being. The Rev. gentleman cannot fasten his stigma upon us.” What we said upon the subject of different classes in the Episcopal church was, that “the Episcopal church in England, and to a greater or less extent in this country, have ever been divided into three distinct classes upon this subject; of which, the exclusive-right class are, or if they are not now, have been, until very lately, by far the smallest. The first class are those who believe that the New Testament does not prescribe any particular form of government as binding upon the church, but it was left with her members to adopt such a form as they, under all the circumstances of the case, should deem most expedient.” We mentioned as belonging to this class, “Archbishops Cranmer, Grindal, Whitgift, and Tillotson.” To these we added a list of bishops and doctors. To show that we are entirely correct in our statement, we will here quote the opinion of Archbishop Whitgift. In his book against Cartwright, he says: “I confess that, in a church collected together in one place and at liberty, government is necessary with the second kind of necessity; but that any kind of government is so necessary that, without it, the church cannot be saved, or that it may not be *altered* into some other kind thought to be *more expedient*, I utterly deny. And the reasons that move me to do so be these: The first is, because I find no one certain and perfect kind of government prescribed or commanded in the Scriptures, to the church of Christ; which, no doubt, should have been done, if it had been a matter necessary to the salvation of the church. There is no certain kind of government or discipline pre-

scribed to the church ; but the same may be altered, as the profit of the churches requires. I do deny that the Scriptures do set down any one certain kind of government in the churches, to be perpetual for all times, places, and persons, without alteration. It is well known that the manner and form of government, used in the Apostolic time, and expressed in the Scripture, neither is now, nor can, nor ought to be, observed ; either touching the persons or the functions. We see manifestly that, in sundry points, the government of the church used in the Apostles' time, *is, and hath been of necessity, altered* ; and that it neither may, nor can be revoked. Whereby, it is plain that any one kind of external government, perpetually to be observed, is nowhere in the Scripture prescribed to the church, but the charge thereof is left to the magistrate, so that nothing be done contrary to the word of God. This is the opinion of the best writers ; neither do I know any learned man of contrary judgment." This quotation is so plain as to need no comment. The second class, as we stated, " comprises those who believe that Episcopacy was sanctioned by the Apostles, and that it is necessary to the perfection of the church ; but who deny that it is necessary to her existence. These acknowledge other evangelical denominations to be true churches, although deprived of the perfect ecclesiastical polity preferred and adopted by the Apostles." We find numbered with this class, among many other distinguished names, Archbishops Usher and Wake ; Bishops Hall, Downham, Bancroft, Andrews, Forbes, Chillingworth, Hoadly, &c. To prove the existence of this class we will quote the opinion of Archbishop Wake. In a letter to Le Clerc of the German school, he says : " I freely embrace the reformed churches, notwithstanding they differ in some respects from that of England. I could wish, indeed, that they had retained the moderate Episcopacy, freed from all unjust domination which obtains among us ; and which, if I have any skill in judging upon this

subject, was received in the church from the Apostolic age. Nor do I despair of its being restored. If I should not see it myself, posterity will. In the mean time, I am far from being so uncharitable as to believe that any of those churches, on account of this defect—for so I must be allowed without invidiousness to call it—ought to be cut of from our communion: *nor can I by any means join with certain mad writers among us in denying the validity of their sacraments, and in calling in question their right to the name of Christian churches.*” Three things are noticeable, as being perfectly evident from this quotation.

1. That while Archbishop Whitgift held that “the form of government used in the Apostles’ time, and expressed in the Scripture, neither is now, nor can, nor ought to be, observed,” Archbishop Wake held, that “moderate episcopacy,” which, he judged, was received in the church from the Apostolic age, should, and would become universal in the churches. He says expressly, “If I should not see it myself, posterity will.”

2. They both agree that the Episcopate is not necessary to the existence of a church, or the validity of sacraments.

3. There is a class in the English church, whom Archbishop Wake calls “*mad writers*,” who deny the validity of the sacraments of other *denominations*, and question their right to the name of Christian churches. If this does not prove the existence of three classes in the English church, language can prove nothing.

To show the existence of three classes in the American church, we quoted Bishop White, of Pennsylvania. He says: “Now if even those who hold Episcopacy to be of divine right, conceive the obligation to it not to be binding, when that idea would be destructive of public worship, much more must they think so who indeed venerate and prefer that form as the most ancient and eligible, but *without any idea of divine right in the case*. This the author

believes to be the opinion of the great body of Episcopalians in America," &c. We find mentioned in this extract two classes of Episcopalians. The one, and they by far the largest, denying the divine right of episcopacy, the other holding to its divine right, but admitting that under certain *circumstances the obligation to it would cease*. Now, if our author will allow, and with his own book before him he cannot deny it, that there are those who hold that episcopacy should not be dispensed with under any circumstances; that without it there can be no true church, no valid ordinances, no authorized ministry, then we have proved conclusively the existence of these three classes in the American Episcopal church; and the reader may perceive the entire *groundlessness* of our author's denial of the correctness of our statement upon this subject.

Our author is not satisfied with denying the existence of these three classes, but he goes further and asserts, "There are no parties in the Episcopal church on this subject, or any other. The church is one from Maine to Georgia; not a bishop, clergyman, or congregation that is not in full, harmonious union with the whole." Again: "If parties exist, it is easy to say where and how. Assertions and names will not create them if they have no actual being. The reverend gentleman cannot fasten this stigma upon us." And does not our author know that his church is divided into high and low church, into Puseyites and anti-Puseyites? Has he never read some of the writings of his "bishops and other clergy" against the Oxford heresies? Does he not know that the different parties in the Episcopal church are marshalled, and have a warm contest at the election of almost every bishop, and that these divisions frequently manifest themselves in single congregations when they come to choose a rector? Is he ignorant of the fact that the election of Bishop Hobart to the bishoprick in this state gave rise to heated controversy? Does he know that, when Bishop On-

derdonk was elected assistant bishop to Bishop White of Pennsylvania, party lines were drawn, and controversial pamphlets and letters were published by Episcopalians upon the subject? Does our author know that Bishop McIlvaine has had a "drawn contest" with both the Bishop Onderdonks?

To illustrate the wonderful harmony which has *always existed* in the Episcopal church, we will here introduce a few extracts from various controversial writings. In 1827, the Rev. Benjamin Allen, Rector of St. Paul's Church, Philadelphia, wrote to Bishop Hobart as follows: "In the year 1807 you were desirous of preventing the settlement of a particular clergyman in St. Ann's Church, Brooklyn. That clergyman had dared to differ with you. In the year 1811 the Rev. Mr. Jones published a pamphlet, detailing a series of oppositions and persecutions experienced at your hands, because, as he states, 'he would not be subservient to your wishes.' The Rev. Dr. Du Cachet was so opposed by you, when seeking holy orders, that he was obliged to obtain those orders through the medium of another bishop; and the Rev. Bishop Griswold, for daring to ordain him, was subjected to your serious animadversions." The fact that this letter was occasioned by the controversy concerning the election of Bishop Onderdonk, assistant bishop of Pennsylvania, and that the party opposed charged Bishop Hobart with interfering to secure the election of Bishop Onderdonk, will sufficiently explain the following extracts. "In my inmost soul I do honestly believe you (Bishop Hobart) to be the worst enemy of the liturgy, the greatest opponent to the spread of Episcopacy, and the certain author of entire ruin to our church, if your policy prevail. In every portion of the United States I have seen and heard discontent and dissatisfaction concerning you. You are entitled 'the Talleyrand,' 'the would-be archbishop,' and every other name which can indicate the ex-

istence of a feeling which regards you as ambitious, intermeddling, and determined to obtain power. Hardly a diocese is there, which does not expect it must ask your permission, as to who shall be bishop. Scarce a religious institution but beholds you with dread. Again I repeat, you are unarmed with the civil power. Are not your notions, however, dangerous? Because our ears are safe, and you cannot touch any thing more than our characters, are we therefore to be content?" Once more: "Are not your sentiments concerning other denominations, giving them over to the uncovenanted mercies of God, altogether contrary to those of Bishop White, declared by him to be counter to the formularies of the church of England, and contrary to those of the reformers? Were they not condemned by the House of Bishops in the reign of Queen Ann, as 'strange conceits?' Are they not precisely those, as to matters of church, held by the Jacobites or friends of the pretender, and again by the tories? Are they not sentiments opposed to the whole of the policy, of the whole of the life, of the presiding bishop? You (Bishop Hobart) are opposed, in your doctrines and views of polity, to the views of the church of England, of the Protestant Episcopal church in America, of the senior bishop of that church, of the reformers, of the noble army of martyrs, of the primitive church, of the glorious company of Apostles, of the word of the most high God; and this I mean to prove by a fair reference to your writings and doings, during the whole of your ecclesiastical career." In a pamphlet published in Philadelphia in 1827, upon the same controversy, entitled, "Review of the answer to the remonstrance sent to the bishop of the Protestant Episcopal church," we find the following: "Where is the concord in sentiment between these gentlemen? (Bishop White and Dr. Onderdonk.) The former, during a life which has been fruitful in incident, which has witnessed every form of popular prejudice, which

has passed through scenes of civil revolution, has not, during the whole lapse of his fourscore years, outraged the feelings of other denominations to so great an extent, as the latter has done by a solitary act—an act, the index of his career. Let any one read the expression of sentiments by Bishop White, whether in the pamphlets of '83, or the Chronicle of the Episcopal church, published in 1820, and compare them with the ultra opinions of the doctor. Behold the former, surrounded in his study by the representatives of every Christian communion, guiding the sacramental host to the Godlike work of dispensing the Bible to every cottage in the land. Then read what the latter says about such a union. Is the former to descend from this *moral elevation*? Are these bonds to be riven by views not recognized by the church of England, the Protestant Episcopal church of America, or the inspired Volume? Is the bishop to say to those with whom he walked in brotherly agreement fourscore years—over whose general institutions he has presided in harmony, &c.,—“I have learned that you have no part in the gospel covenant?” While just on the verge of the Jordan of death, is he to shake hands and part with those with whom he has reached that verge in concord? Is he to tell them you are no portion of the flock of the Lord? You will find mercy, doubtless; but there is no *covenanted mercy for you!* Will Bishop White do this? NEVER!” From these extracts, the hearer may judge to what a height party feeling and effort ran on the subject of the election of Bishop Onderdonk, as assistant bishop of Pennsylvania; and yet our author asserts, “There are no parties in the Episcopal church, on this subject or any other. The church is one from Maine to Georgia; not a bishop, clergyman, or congregation, that is not in full, harmonious union with the whole.”

In conclusion, we will quote a few extracts from a letter of Bishop McIlvaine of Ohio, dated Gambier, March 6, 1841;

and directed to Dr. Seabury, the editor of the Churchman. It was published in the Episcopal Recorder, and introduced by the editor of that paper, with the following remarks: "Our readers may be grieved with ourselves, to see and know the necessity for such a communication as the following from Bishop McIlvaine. We are sorry to have our paper occupied with evidences of such a state of things in the church, as are given in these letters. The unholy and violent course which has been pursued by the Churchman, and we are bound to say sanctioned, because unrestrained and uncontradicted by Bishop Onderdonk, has given pain and distress to many minds who are deeply concerned for the peace and welfare of the Episcopal church. We do not feel at liberty to refuse Bishop McIlvaine the opportunity of self-defence in our columns, as he has been so unjustly assailed. But we feel called upon to do no more, in connection with these discussions, than to express our solemn conviction of the destructive and guilty character and tendency of the course which has called for such a defence. The church will see, when ruptured and riven by the *violence of this party*, her peace destroyed, her truth overshadowed, her integrity broken, what has been the purpose of these movements on their part. To us it will be, then, as it is now, an abiding comfort that we labored for peace and truth; and the responsibility of the result may rest where it belongs, on an *ultra party*; who, by a bold and arbitrary course of denunciation of the men and of the truth of God, have thrown a peaceful body into CONVULSIONS and SCHISMS."

"Bishop McIlvaine to the Editor of the Churchman.—I ask no other answer to your charge of 'almost heresy,' than that those who read what you have written will also read what I have written. But why, then, am I so pained and mortified? Is it because such treatment and such opposition from you, were unexpected? Alas, Dr. Seabury, I have known you too long and too well, not to know just how

such truth—even what, in my view, is no other than ‘the glorious gospel of the blessed God’—would be relished by you. I knew you would utterly despise, detest, and ridicule it, just as you have done; and I have no idea that you have expressed all you feel with regard to it. Your hatred of such truth is, I have no doubt, even much greater than you have expressed. I say it feelingly, and solemnly; for I know the awfulness of such a state of mind; and if I supposed you would deny it, were it not that I suppose you wish to be considered as in that state of mind, I would not thus lay it to your charge. But, as long as I thus understand the views and tastes which you avow, let me tell you seriously (not in the spirit of severity) that until there shall be reason to suppose that God has wrought a great, and what I should call a very blessed, change in your views, and tastes, and sympathies, when I shall publish any thing distinctive concerning the great matters of the gospel, especially, as to what a poor sinner must do to be saved, I shall feel much more confident that ‘I speak the truth as it is in Jesus,’ if I find you loathing it, as you do my Charge, than if I find you praising it. But let us ask, again, why does your treatment so pain and mortify me? I answer, because of the painful consideration that the Churchman is so widely regarded as representing the clergy of the diocese of New York, and especially because it is ‘the official organ of the Bishop of New York, and is under his avowed general direction and supervision,’ and therefore where it calls my charge ‘almost heretical,’ it is the bishop of New York whom the bishop of Ohio must consider as thus speaking; and where it ridicules the writing of the bishop of Ohio as ‘mere romance,’ ‘not even founded on fact,’ and as the work of a writer ‘incompetent,’ and as containing ‘a perversion of historical truth,’ it is not merely Dr. Seabury who is responsible, but his endorser and patron, and director and superior, his protector in these things. It is the bishop of New York, who is just

so much the more responsible for these expressions and charges, as his influence in giving them weight was greater, and so will he be held by the church, as well as by myself. However you may have meant it, when you place me in the company of Whitfield, Wesley, Newton, Scott, and Simeon, I by no means decline the honor. However I may differ from them in some things, I love and honor the whole group, and especially Newton, Scott and Simeon, as noble soldiers of Jesus Christ; and God forbid that I should not feel honored by such ridicule as places me by their side. Your charge against me of perverting historical truth, and of having made the 'marvellous assertion' that Bishop Bull inculcated so many of the best divines of the English and American churches, down to Dehon and Hobart, with the views of Socinianism, will be noticed in another letter. Meanwhile, I am yours truly,

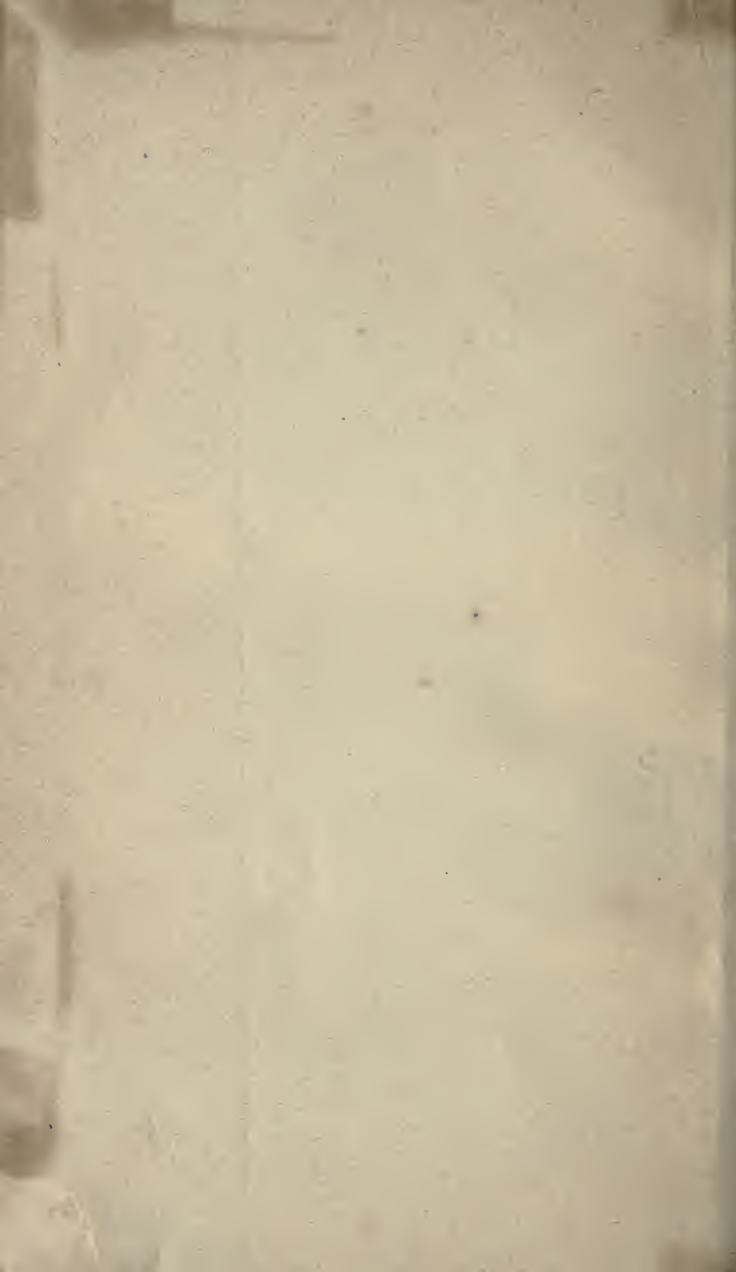
"C. P. McILVAINE."

This looks very much like there being "no parties in the Episcopal Church on this subject or any other"—like "*the church being one from Maine to Georgia; not a Bishop, Clergyman, or Congregation, that is not in full, harmonious union with the whole.*" Besides these testimonies, is our author uninformed of the fact, that the friends of Oxford, and those who are opposed to the papal dogmas of that school, are marshalling their forces for a great and decisive battle, both in the old world and the new? * Can it be possible that our author is entirely ignorant of these matters, or does he suppose that he has to deal with an infant or an idiot, and may make bold assertions which have no foundation in fact, without having them exposed and corrected?

* The reader will bear in mind that this paper was prepared before the ordination of Mr. Arthur Carey by Bishop Onderdonk, and of course before the occurrence of the dissensions growing out of that event.

In conclusion we would ask, Is it not abundantly evident that the ministerial commission cannot contain the principle of Unity in the church of God, when the very denomination who make such high pretensions, in regard to this commission, are so far from being a united body? The truth is, those graces which unite the church, are *similarity of faith in all the essentials of Christianity, and love to God and the brethren*. Where these exist, there will be, there must be, union. The Lord grant that these graces may become universal, for his name's sake!





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